JANUARY 18 to FEBRUARY 18, 1942

The Episcopal Church Sunday-School Magazine

A · JOURNAL · OF
CHRISTIAN EDUCATION

EDITOR

VERY REV. CHARLES S. LEWIS, S.T.D.

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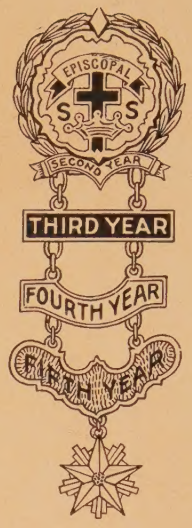

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THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

A Journal of Christian Education

TOGETHER WITH TEACHERS' HELPS FOR
LESSONS OF THE EPISCOPAL CHURCH SERIES

THE VERY REV. CHARLES S. LEWIS, S.T.D., EDITOR

Dean Emeritus of Cathedral of All Saints, Albany, New York. Formerly Director of Religious Education of the Diocese of New Jersey

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THE EPISCOPAL CHURCH SUNDAY SCHOOL MAGAZINE

A Journal of Christian Education

Vol. CV JANUARY 18 to FEBRUARY 18, 1942 No. 1

CALENDAR FOR JANUARY—FEBRUARY, 1942

January

18. Second Sunday after Epiphany ..... *Green*
25. Conversion of St. Paul ..... *White*
Third Sunday after Epiphany.

February

1. Septuagesima Sunday ..... *Violet*
2. Feast of the Purification ..... *White*
8. Sexagesima Sunday ..... *Violet*
15. Quinquagesima Sunday ..... *Violet*
18. Ash Wednesday ..... *Violet*

EDITORIALS

SOME ADVANCES IN THE SUNDAY SCHOOL PROGRAM

Looking over some old papers recently we came upon one with this title: "The Sunday School a Barrier to The Church." It was by the Reverend W. Everett Johnson of San Benito, Texas, and is one of a series called *Church Teachers*. The author faults the Sunday School on these counts: i. the insufficient time which is covered in its sessions; ii. the inadequacy of the method of 'recitations' which he describes as the common method; and iii. the objective which he quotes as; "We aim to teach the children the Bible." Finally he faults the Sunday School as a barrier to the Church "by taking the place of its worship; the child goes to Sunday School instead of Church." This paper is not dated, so one cannot be sure just how far back we ought to carry its statement of the purpose and work of the Church School. But it is interesting as showing how far we have come from such a position.

There can be no question that, measured by the time given, the Sunday school is far less ineffective than it ought to be. Mr. Johnson's estimates of fifty hours a year, i.e. one hour a week, with only two absences, is far too high a measure of the actual attendance of the pupil. Over against the high requirement of attendance at classes in the public or our Church boarding schools, the percentage in the Sunday school is pathetic. Seventy percent was considered, not so long ago, a good standard average. But the leaders of our religious education group are not content with so small a number of hours. Various methods have been developed to increase them. Week day church schools, vacation church schools, to name but two of them, are far more widely the custom than was so twenty-five years ago. Neither is of universal use. In some states the legal objection still prevails and the weekday school is impossible; in many parishes the vacation school is not tried, partly because of the effort which it calls for, and partly because its tradition has not always seemed consonant with our own.

Mr. Johnson's second point, the antiquated method of recitation and the memorizing of set answers to set questions, represents a situation that is, for our schools, long in the past. There may be—no doubt there are—still some schools where such a plan is followed, but we know no series of lessons, with one possible exception and that only partial, where this question and answer method applies. True, it is the method of the Prayer Book,

whether one uses the Church Catechism in its older form or the Offices of Instruction. It is the method—apparently—in the Catechetical system. But here the "Set Questions" are but a part of the whole. None the less we have advanced a long way from the old Victorian catechisms with their question and answer program. There is a question which is well worth debating, as to whether the learning of some definite statements as to the content of the Christian Faith is not still and always will be a very essential and important part of the religious education of our children.

And where will you find today the objective of the Church school stated in such terms as Mr. Johnson quotes? We will grant you that this was the objective in days gone by; that the very name Bible School (which we Churchmen did not use) implies just this aim. We recall with horror the method and the objective of a certain Vacation Bible School in a large eastern city as we saw and heard it many years ago. The children were being taught texts, with their references, just to be able to say them. The teacher would call out "John 3:16" and the pupils were expected to snap back the words of that text as the correct answer. And one of the things we read about in books descriptive of older days, was that people learned long sections of the Bible by heart, or boasted—some even still—that they had read it through from cover to cover, so and so many times. But we take it that those days have gone with most of us, and that so far as our own Church Sunday schools they were never quite so bad as the description and have few examples left.

The third element which this Tractate describes is also one from which we have, thank God, begun to get away from, though the procedure is still uncertain. There is little doubt that in a great many of our own church schools, and in a larger proportion of those of our neighbors, the Sunday school was considered as the children's church, and attendance at the 'services for the grown ups' was hardly expected by and for the children. Many a parish had its special Children's service at some time. We recall very clearly the service we had when we were children. The weekly 'opening service' was often a very definitely liturgical service taken mainly from the Prayer Book with the Superintendent's 'Platform address' (to use a stupid name) as a most important part of it. But even here again we can recall, as no doubt many others can, the real help in Christian living as well as in Christian knowledge which such Rector's talks gave us.

Good—or bad—as you may think these older forms were, we are trying very hard to put an end to the clash between the school and the services. Just which of the several ways we now use is the best will be answered according to the point of view of the person answering. But there is a very definite effort to bring the children into a truly worshipping experience, and thus to break down whatever barrier this older habit may have set up.

We have discussed this leaflet of Mr. Johnson's not as criticizing it but as giving us an opportunity of taking stock of what our progress has been. And progress there has been in all these directions. As we have already stated we are not content with the short period and the low percentage of attendance, and are constantly trying in this way or that to overcome the difficulty which the divorce of the secular and religious aspects of education has forced upon us. We are keenly alert to the use of the best methods of teaching which we can find and use. So far have we gone from the older question and answer method that many quite definitely say we should have none of it, while others are still desiring some definite learning. We are far from thinking of our schools as Bible Schools, in which the children learn only the words and the facts of the Scriptures. Our aim and methods are bent upon developing the children in their life as Christians and fitting them day by day into a higher Christian standard. So far has this been carried with some of our leaders that they seem to forget that Christianity is a revealed religion and not just a way of living along the best social standards. It is good, now and then, to have our attention called to the ways that are past and that are not now considered even partially good, so that we may see not just their faults but our gains. And we have gained much in the development of our Church schools. They vary greatly; they show still the unsatisfactory character of a lot of our work. But those who are trying to lead us are truly bringing us to better aims, better methods, and better outcome in the lives of our pupils, both in their service toward their fellows and their worship of their Father in Heaven.

THE LENTEN OFFERING

THE CALENDAR FOR this issue brings us up to Lent. Some months ago we printed the subject for the Lenten Study which goes with the Lenten Offering. The objective for the Offering was set forth in these words. No doubt we shall have material long before these words are read. The stories which are used to illustrate the work and to interest the children are interesting—we have read them already—and will be real helps. But the question of the Lenten Offering is not merely one of teaching the children about this field and that, this type of work and that, and of getting an interest aroused. The question does have to be one of money. We quite truly say that interest and opportunity will bring the money, but with children we need to help them. One of the helps which we shall have from the National

Department, judging from the past, will be suggestions for arousing this interest and translating it into gifts. We have but one comment, one suggestion, based upon past experience and written without knowing what will be said this year. Let us be quite sure that we do not develop in our children a competitive spirit: St. X's Church school gave $55.75 last year and we gave $52.63. Let's be sure to beat them this year." With that spirit we see the school bent not on giving to help the work of the Church but bent on 'beating the other school.' This is a real hindrance to the right spirit as we can testify from knowledge of more than one school. And while it may bring in a few more dollars for the Offering, it does not develop a lasting love for Christ's work. And we would urge, just so far as possible, keeping the offering and the plans for it, and the enthusiasm from spoiling the regular class work. The best way to do this, we believe, is to devote either the whole period or a definite part of it to the furtherence of the Offering. Let us also be careful that we do not let our pupils think that the whole of the Lenten program is raising money. There is, there must be much more to it than that. Have you thought out your Lenten program as yet? You have plenty of time during these four weeks to make it a worth while one.

A NEW EDUCATION MOVEMENT

We shall be hearing, when these words are read, of the new educational movement which is to be announced in January. It is the outcome of the United Christian Education Advance, a movement sponsored by the Departments or Boards of Religious Education of forty non-Roman Christian communions throughout this country and is backed by the International Council of Religious Education. Our own National Council has instructed our Department to cooperate with this movement and we shall be hearing about it more later. Dr. McGregor, in the 'Bulletin for Leaders in Religious Education,' for October, stated the objectives of this movement as follows:

> "This movement seeks to affect the life of America in three ways. In American homes it seeks to encourage regular Bible reading and prayer and living as Christians in a family. In the Church it seeks to promote increased Church attendance and the improvement of teaching for Christian discipleship. In the Community it fosters the effort to bring every person into the fellowship of some church and to lead the Churches to work together for a Christian community."

✝ QUESTION BOX ✝

(Questions for this Department may be sent to the Editor, Rev. Dr. Lewis, Kinderhook, N. Y.)

How large a class is it wise to give any one teacher?

Three factors come into the answer. 1. How capable is the teacher and how experienced? If the teacher is skilled and has real teaching ability and experiences he/she can handle a larger class than one without these abilities. 2. Is the school housed in a parish house with separate rooms for the several classes, or are they forced to sit cheek by jowl in a single room? If the classes can be separated, physically, then a teacher can handle a larger class than if the pupils have to sit back to back with the next class, in which case there are constant inter-class interruptions. 3. The age of the pupils will be another element. Kindergarten or primary classes, if rightly separated from the rest, can well be big classes, running even to twenty or more pupils in a class. Older adolescent classes can be of a good size, though it is not so easy to keep all the pupils of a big class interested unless the teacher is of exceptional ability and again unless the class can be by itself. I do not think classes in the Junior grades ought to be larger than ten or twelve; if this is feasible from the point of view of the number of pupils and of the teachers.

Can you suggest how to arrange a school room so that the classes may be separated?

Several years ago I saw this solution to what is a very real problem in St. Mark's (I think it was this parish) Toledo, Ohio. The school was very large; the room crowded. Wires were stretched length wise and cross wise and curtains hung from them which were closed during the teaching period. This kept the attention of the class within its own bounds, save as the interruptions of hearing what was on the other side came through the curtain. Screens might be used, but they would be apt to make for disorder. Of course with so large a school the ultimate solution is a building with enough class rooms to care for the enrollment. There are some such school buildings. But the problem then is not a school problem so much as the arrangement by which other organizations can use the class rooms. It all comes back, as so much does, to the question of how much interest the parish authorities take in the Church school and how far they will be able or even willing to spend money for it.

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Intermediate Department;	The Christian Religion in the Modern World
Senior Department;	The Christian Religion in the Modern World *Advanced Course*
Bible Class and Home Department;	The Creed and The Scriptures

UNIFORM LESSONS

These, covering Grades 7-12, are the same as the Intermediate and Senior Departments in the Department-Graded Series.

Book Reviews

THE CHILD OF GOD. Ten Minute Instructions for the Upper School based on the Catechism to be Used at the Worship Service. Edited by Vera Gardner. Illustrated by Lucia Patton. Morehouse-Gorham Co., New York, 1941. Price, $1.50.

This little book is the outcome of the work of a Committee of the Fifth Province and bears a commendatory introduction by Bishop Gray, the President of the Province. It is very simple in its arrangement: a series of stories illustrative of the Church Catechism, theme by theme, to which is appended a parallel series of Catechetical Questions upon each of the several Themes. It is interesting and illuminating to find such a return to the older Catechism, even though supplemented by necessary additional Themes as is done here. We congratulate the Curriculum Committee of the Department of Christian Education of the Province of the Mid-West for doing this fine bit of work and for giving it to the Church.

THANK YOU GOD. A Picture Book of Praise and Prayer for Little Children to Use. Compiled by Vivyen Bremner, Author of "First Stories" and "The Religion of Little Children." The Macmillan Company, New York, 1941. Price, 75 cents.

"This book is meant to help little children to find God, not only at bedtime and not only by petition but in their daily lives." So the book begins in its opening word "To Grown-Ups." It is a fascinating little-child's book, charmingly illustrated in color, deeply religious, or, if you prefer it more, devotional in its whole tone, and well calculated to do just what it sets out to do.

THE CHURCH AND THE CHILDREN. By Raimundo de Ovies, Litt. D., Dean, Cathedral of Saint Philip, Atlanta, Georgia. Morehouse-Gorham Publishing Co., New York, 1941. Price, .

Dean de Ovies has written out of wide experience; and, from that wealth of knowledge, lets us see many ways by which we can rightly lead boys and girls of the Junior age into right thinking and right living. The first half of the book is taken up with the theory and practice of teaching, originally put and clearly illustrated. One might almost say chiefly as a matter of illustration and illumination rather than any formal statement of how or why. And the second half of the book is a series of Sermonettes, some for special occasions and some described as 'Sermons for Children.' For a good while Dean de Ovies has been carrying on a service primarily for children at 11:00 o'clock on the fourth Sunday each month in the Cathedral and broadcasting a service for children each Sunday evening at 6:00 o'clock. These sermons and the sermonettes are examples of what he has been saying and of the service which he has used.

The book is interesting from many standpoints, but not the least from its lack of the modern pedagogical 'chatter.' It is just simple descriptions of how he has taught, and taught successfully, the children of his cathedral. And when one reads that he has over a hundred children from nine to twelve in his class with a high attendance percentage one realizes how wide is his experience.

THE BEGINNERS' DEPARTMENT

Text: The Beginners' Leaflet **Editor:** Miss Ruth Armstrong

Subject: Learning to Know God as Revealed in Jesus Christ

January 18, 1942

THE SECOND SUNDAY AFTER EPIPHANY

THE LORD JESUS WAS BAPTIZED

AIM:—To show that God's promises come true. John told the people about Lord Jesus and baptized Him in the River Jordan, because He asked him to obey God's commands.

LESSON MATERIAL:—St. Matthew 3:13-17.

WORK MATERIALS:—Crayons to draw free hand pictures.

BACKGROUND FOR THE TEACHER

Among those who came and applied for baptism was Jesus of Nazareth. Because He was without sin, John at first refused but Lord Jesus explained that His Heavenly Father sent Him and then the prophet performed the sacred ceremony. Thus God's Son was baptized in the River Jordan by John the Baptist. As they were coming out of the water the heavens opened and the Holy Ghost descended on him in the likeness of a dove and a voice was heard saying, "This is my beloved Son, in whom I am well pleased." By this sign John knew that Jesus of Nazareth was the Saviour for whom he was waiting. Turning to his disciples and followers he announced that the Saviour was in their midst. God sent His Son to teach and preach and save the world from sin.

LESSON PLAN FOR TODAY

Review the story of the birth of John. Ask the children if they have cousins. Explain that John and Lord Jesus were cousins. They did not see each other when they were little because they lived in different parts of the country. John was six months older than Lord Jesus.

Do you remember what the Angel Gabriel said John would do when he became a man? "He will prepare the people for the coming of the Lord." What do you think John did to get ready? He went away by himself and communed and prayed to God. He made his clothes from the coarse hair of the camel and wore a leather belt around his waist. He bought no food but caught locusts and ate them. As he walked through the woods he gathered wild honey from the fig and palm trees. When he was thirty years old God told him to go out and preach and teach the people about Him. "If they say they are sorry for their sins and confess, Baptize them in the River Jordan and their sins will be washed away," said the Heavenly Father. So John did as God directed. Do you think he preached in a church? No, he talked to the people under the trees or on the shore of the river. What do you think he told those who came to listen? He told them that God was going to send a Saviour, who would save the world from sin. Our story today tells about John and how he knew Lord Jesus when He came to him to be baptized.

1. *Opening Period:*

(a) Children listen to soft, quiet music. Play Brahms' Lullaby. (Always mention the name of the selection you play.)

(b) Sing songs of greeting and songs about the weather. Encourage children to create original words to sing to "Good Morning to you" music. Such as, "It is snowing today," or "It is cold out today."

(c) Opening Sentence. "I was glad when they said unto me, Let us go into the house of the Lord."

(d) Children hold God's Book and read this verse.

Last Sunday we heard about Lord Jesus' visit to the Temple in Jerusalem. He said this verse because He was glad to go into His Father's House, which means the Temple or church.

(e) Sing:
"Praise Him, Praise Him."
"Love Him, Love Him."
"Thank Him, Thank Him."

(f) Offering and Response. Sing, "Praise God from whom all blessings flow."

(g) Repeat the Lord's Prayer. Children make up Thank you prayers.

(h) Sing:—Brahm's lullaby. Hum the music first then sing:
"Saviour hear us we pray keep us safe through this day.
Keep our lives free from sin and our hearts pure within.
Jesus Lord hear our prayer may we rest in thy care.
Jesus Lord hear our prayer may we rest in thy care."

(i) Sing favorite Christmas songs, dramatize them.

(j) Stand and sing, "America" salute the flag by holding the right hand over the heart.

2. *Conversational Period:*—At this time allow the children to share their experiences with the group.

3. *The Story:*—Tell the story as related in the *Leaflet.* Show pictures of John which show his manner of dress also pictures of the multitude listening to him and asking to be baptized. Have a picture of John baptizing Lord Jesus.

4. *Dramatization:*—This is a difficult story to dramatize. If the class ask to dramatize a story suggest doing an old one or the story of Christ in the Temple. (Last Sunday's story.)

5. *Expression Work:*—Cut long strips of easel paper about 6 x 10. Children may draw a river with blue crayon. Green grass and brown sand may be colored on the sides of the paper to resemble the shore.

January 25, 1942

ST. PAUL'S DAY

THE THIRD SUNDAY AFTER EPIPHANY

THE LORD JESUS AND A LITTLE GIRL

AIM:—To show that Lord Jesus cured a little girl when her father asked for His help. He knows when we put our trust in Him and believe in Him, and He is anxious to help us.

LESSON MATERIAL:—St. Mark 5:21-24.

WORK MATERIALS:—Crayons to color the picture on the *Leaflet.*

BACKGROUND FOR THE TEACHER

Jairus was an officer of the Jewish church, who applied to Lord Jesus to restore to life his daughter, who was at the point of death when he left home. His faith in the Master was so strong that he declared if He but placed His hands on her she would recover and live. Lord Jesus knew the ruler of the synagogue believed and trusted Him so He and His disciples started for the house where his daughter lay so ill. Just then a messenger from Jairus' house came running toward them crying, "Master, your daughter is dead. Why trouble the Master to come home with you? No one can help her now." Lord Jesus looked at the father of the child. "Do not grieve. I shall go home with you. If you believe and trust Me I can help you," promised the Master. He sent the crowds home and chose three disciples, named Peter, James and John to follow Him to Jairus' house.

After He sent the mourners from the house He took His three helpers and the child's parents to the couch where the little girl lay. In a soft sweet voice He said, "Little girl, get up." Immediately the girl got up and walked. Her parents were astonished and speechless at this miracle but Lord Jesus said, "Give the child something to eat. She is hungry."

Quickly the news travelled all over the country. Jairus' daughter was restored to life by Lord Jesus. He showed the people by this miracle that He was Master over death and all those who believe and trust in Him shall have life everlasting.

LESSON PLAN FOR TODAY

God in Heaven gave His Son, Our Blessed Lord Jesus power to do won-

derful things. He cured the sick, He made the lame man walk and the dumb man talk, He blessed the little children. Once He showed fishermen how to catch a netful of fish. Another time He commanded the winds and the waves to "Be still." Can you think of any other story in our Bible that tells about the good deeds Lord Jesus performed? (Recall stories by showing pictures. Feeding the 5,000. Four men who helped a sick friend. A Soldier comes to the Lord Jesus for help.) Today we are going to hear about a little girl whom Lord Jesus restored to life. Her daddy believed and trusted in the Master and when she was very ill he went to Him and begged Him to put His hands on her so that she would get well again. Lord Jesus is our friend. He loves little children. Let us always trust and believe in Him. Do you think Lord Jesus cured the little girl? Our story tells what happened at Jairus' house.

1. Opening Period:

Play, Melody in F. Also the music for "I am so glad that Jesus loves me."

(a) Sing Good Morning to you. Good morning upon this (cold, winter, snowy, icy, rainy day.) Describe the kind of day.

(b) Opening Sentence: I will trust in the Lord.

(c) Children hold the Bible and repeat verses.

(d) Sing: I am so glad that Jesus loves me.

Jesus loves me this I know,
For the Bible tells me so.

(e) Offering and response. Father bless these gifts we bring Thee. May they help others to learn to love Thee. *Amen.*

(f) Prayer: Let us kneel and say the prayer our Lord taught us to say. The Lord's Prayer.

(g) Birthday recognition at this time. Sing birthday songs and make wishes for the birthday child.

(h) Sing and play favorite songs. Children love to sing Christmas songs so do not discourage this desire.

Sing Brahm's Lullaby and dramatize the song. (Pretend rocking a baby to sleep by folding the arms and swaying them from left to right. To make variations hum the music and sing "La" while moving the arms slowly back and forth.

(i) Stand and sing America and salute the flag. The birthday child may hold the flag.

2. *Conversational Period:* At this time invite the class to tell about their activities. Perhaps the birthday child will tell how he celebrated his birthday. Inquire about absent children. If they are ill plan to send "a get well card."

3. *The Story:* Tell today's story about Jairus' daughter. Stress faith and trust in Lord Jesus as you relate the narrative.

4. *Dramatization:* Do not attempt this story but dramatize an old familiar story.

5. *Expression Work:* Color the picture on the *Leaflet* and make "Get well cards." Buy plain penny post cards at the Post Office and color flowers or draw bunnies or squirrels on them. Print, We Are Sorry You are Ill. We Miss You At Church School. Address the cards and ask a member of the group to mail them on his way home.

6. *Dismissal:* Let us remember to put our trust in Lord Jesus. He is our Friend. Sing: Our Church School is over and we are going home. Good-bye, Good-bye be always kind and true.

February 1, 1942

SEPTUAGESIMA SUNDAY

THE LORD JESUS MAKES A BLIND MAN SEE

AIM:—To show the children Lord Jesus has power to do wonderful deeds of kindness. Those who believe and trust in Him are helped.

LESSON MATERIAL:—Saint Mark 10:46-52.

WORK MATERIALS:—Plan to draw something we like to see. A sun in the sky, snow on the ground, squirrels with bushy tails and birds and flowers of many colors.

BACKGROUND FOR THE TEACHER

Jericho, one of the oldest cities in the Holy Land was situated about twenty miles from Jerusalem and two miles from the River Jordan. In ancient days it was called the "City of Palm Trees," perhaps from the abundant growth of the palm tree in that neighborhood. Because of the fertility of the ground this section of the country supplied an abundance of fruit to surrounding cities. Palm branches used as symbols of triumph were sent from Jericho to nearby cities to celebrate and announce the arrival of a king. The palms used on that first Palm Sunday, when Lord Jesus rode into Jerusalem were grown in Jericho.

Many blind beggars thronged the road from Jericho to Jerusalem during the festival season in those days. At the gates of the city or by the roadside sat the blind beggars crying and begging for money. Each year at Passover time crowds travelled from distant places to worship in the Temple in Jerusalem. From these happy pilgrims the beggars reaped their harvest. When Bartimaeus heard Lord Jesus was in the city of Jericho he made his way to the gates of the city and sat patiently waiting for the Master. This was the day for which he had planned and waited, the day he could call out to the new prophet and ask Him for help. Now he sat, waiting, waiting, hearing sounds but seeing no one. At last he heard the people coming through the gates. Quickly he jumped up and made his way through the crowds. Although the noise and confusion was tremendous Bartimeus called, "Jesus have mercy upon me. Son of David, have mercy on me! Help me!"

The crowd tried to hush him and push him back but he refused to move. Not discouraged at their comments he cried louder "Thou Son of David, have mercy on me."

Sad and weary, Lord Jesus realized this was His last journey to Jerusalem. He knew the strong feeling against Him and the fate which He faced. Once more He decided to prove His Divinity by performing a miracle. So He commanded them to bring the man to Him. When they brought the blind man to Him, the Master said, "What do you wish me to do?" "Give me my sight. Open my eyes," answered Bartimaeus.

The Lord Jesus replied, "Go your way. Your faith has made you well." Immediately sight came into his eyes. He could see, but the people who saw this miracle still did not believe that the Master was God's Son. Their hearts and souls were blind, they refused to follow the Master.

With joyful heart Bartimaeus praised the Lord and became one of His disciples. To all those, who remained blind in soul and spirit he testified that Lord Jesus is God's Son endowed with Divine Power to heal and to save.

LESSON PLAN FOR TODAY

We hear so much about the "Seeing Eye Dogs" who are trained to guide the blind that most children have seen pictures of these wonderful dogs. Ask the class if they have seen dogs who help those who can not see. If you see a man walking along the street with a white cane what does it mean? How can we help blind people? By taking them across the street, reading to them and describing scenery. We have schools where they are taught to read and write and to learn a trade. But in olden days if a man was blind he sat by the side of the road and begged. Our eyes are our best friends and we should take very good care not to injure them. Always look at books or read in a good light but do not face the bright light. Plan to sit so that the light will come over your shoulder. Today we are going to hear about a man who was blind, but because he believed and trusted in Lord Jesus he received his sight.

1. Opening Period:

(a) Quiet music. Children may choose a favorite selection.

(b) Sing: Greeting songs. Welcome songs and songs describing the weather.

(c) Verses from the Bible. Individuals repeat verse and hold the Most Wonderful Book in the world.

(d) Sing:

"All things bright and beautiful.
All things great and small.
All things wise and wonderful, the
Lord God made them all.
He gave us eyes to see them and
lips that we might tell.
How great is God the Father who
maketh all things well."

(e) Offering and Response. Sing: "Praise God from whom all blessings flow."

(f) Lord's Prayer. Kneel and sing, "Father, we thank Thee for the night."

Children compose prayers of 'thank you' for eyes to see beautiful sunsets, pretty flowers, loving parents and friends and pictures of Lord Jesus.

(g) Sing: God is love. We love Him because He first loved us.

(h) Sing America and salute the American flag. If the children know "God bless America, Land that I love," sing this song.

2. *Conversation time:*—Encourage the group to telephone those who are ill or to send a cheerful get-well card.

Discuss ways of keeping well. Dry feet and clothing, staying in bed at the first sign of a cold and learning to wear clothing mother thinks best for a cold day. Eating the right kind of food and going to bed early.

3. *The Story:*—Tell today's story. Illustrate it with pictures.

4. *Expression Work:*—Draw pictures of things they love to see. Blue sky, Green grass, Trees, flowers, people, airplanes and boats.

5. *Dismissal:*—Let us kneel and thank the Heavenly Father for our eyes. *Amen.*

February 8, 1942

SEXAGESIMA SUNDAY

THE LORD JESUS TELLS A STORY

AIM:—To teach the children that Lord Jesus told the people stories which taught them a wonderful lesson.

LESSON MATERIAL:—St. Matthew 13:1-9.

WORK MATERIALS:—Plan a poster picture of the sower going out to plant his seeds. Crayons, paste and a large sheet of cardboard 9 x 24 are needed for this project.

BACKGROUND FOR THE TEACHER

Without a doubt Lord Jesus was the greatest story teller that ever lived. He used every day experiences, familiar to the people in His audience, most of whom were fishermen, merchants or farmers. For them He created stories within their comprehension and understanding. Most of His listeners were unlearned and prejudiced but by bringing together two things so that one helped to explain the other, He was able to illustrate an important truth and His audience instantly felt and acknowledged His meaning. It has been said that a parable is an earthly story with a heavenly meaning. Lord Jesus taught the people by means of parables.

LESSON PLAN FOR TODAY

We all enjoy listening to stories. Long ago Lord Jesus told the people many stories. You like to hear stories about people and things you have seen so did these men who followed the Master. One day He told them a story called a parable. This story taught them a lesson. We call a parable a story which has a moral. He compared the sower, who sowed his seeds with God's love. The man who planted seeds was called a sower, we call him a farmer. Ask the class how one makes the earth ready for the seeds. First it is plowed then raked and hoed until it is soft enough to plant. If you let some of your seeds fall in the road or path do you think they grow? If some of your seeds fell on stones would they grow? How about seeds that fell under thorny bushes, would they grow? But if you had prepared the ground and made it ready for the seeds do you think they would take root and grow? Our hearts are Gardens where we can plant God's love. Let us obey Him and do His will. When we make others happy we are planting seeds of kindness. During this week we are going to celebrate a day called "Valentine Day." If you want to make some one happy make a pretty Valentine of paper lace and paste a red heart on it with a verse or sentence reading "I love you." Lord Jesus is glad when we make others happy.

1. *Opening Period:*

(a) Play, "Flower Song."

(b) Sing:
Good Morning to you.
Let the Merry sun-shine in.

(c) Opening Sentence: God is love.

(d) Children hold the Bible and repeat this verse.

(e) Sing: "Jesus loves me this I know for the flowers tell me so. Tell me by their colors bright as they grow about my feet."

(f) Sing: "I think when I read that sweet story of old when Jesus was here among men."

(g) Offering and Response: "Father bless the gifts we bring Thee. May they help others to love thee". *Amen.*

(h) The Lord's Prayer. Let us kneel and ask Lord Jesus to live in our hearts for ever and ever.

(i) Sing:
"Jesus loves even me."
"There is room in my heart for Thee."

(j) Stand and sing America and salute the American flag.

2. *Conversational Period:*—Children have been making Valentines at home and Kindergarten. They will be anxious to tell about their efforts and deliver Valentines they have brought with them.

3. *The Story:*—Read the story for today over two or three times and you will know it well enough to make it interesting and meaningful to the class. Try to show as many pictures as you can find of the Sower.

4. *Dramatization:*—If the group ask to play this story plan to dramatize it when the request is made. Since the Sower is the important and only character, suggest that the children play the part of birds, or better still play the story several times.

5. *Expression Work:*—Have the cardboard ready for the poster. If you have a cut-out for the farmer paste him in the middle as he is the center of interest. Draw birds by making wide spaced V's. Through the green grass color a brown path, draw stones also bushes having thorns on them. The good earth may be colored light brown and if they desire to show a field of wheat that will make a complete picture of this parable.

6. *Dismissal:*—It would be a nice gesture for the teacher to hand each child a Valentine. Sing, "Good bye to you," and dismiss the class with a prayer.

February 15, 1942

QUINQUAGESIMA SUNDAY

THE LORD JESUS TEACHES US TO PRAY

AIM:—To teach children that Our Lord first said the prayer, which we call the Lord's Prayer. Explain that Prayer is talking to God.

LESSON MATERIAL:—Saint Luke 11:1-23.

WORK MATERIALS:—Have cards on which the Lord's Prayer is printed. Plan to have enough to give one to each child. Mount the card on heavy construction paper and tie a ribbon at the top so that it may be hung on their bedroom wall. Finish the poster started last week and draw pictures which express thanks to the Heavenly Father.

BACKGROUND FOR THE TEACHER

During this course of study for beginners our aim is to help the children learn to know God as revealed in His Son Jesus Christ. As soon as they realize God is our Heavenly Father, He is everywhere and loves His children then they are ready to commune with Him.

Let us keep in mind that God sent His beloved Son, to teach and to preach His word and to save the world from sin. While Lord Jesus was here He told stories which explained and interpreted God's word. In order to appeal to them He related narratives from their own experiences and environment. He knew many of them were anxious to learn more about the Heavenly Kingdom so He answered their questions by telling them parables. Stories which pointed out a moral. Last Sunday we had the story of the "Sower," which He told to teach them to listen to God's message.

One night He went up on a mountain alone. He knelt down and He talked to His Heavenly Father. Many times they watched Lord Jesus go into a garden and kneel down and commune with God. After the Master prayed to His Heavenly Father, His disciples observed He received spiritual help and renewed strength to preach and teach God's word. They wished to be like Him. All great teachers in those days were expected to give their disciples a form of prayer. After watching Him pray one of the disciples said, "Lord teach us to pray as John taught his disciples to pray." The request of this man was fulfilled when Our Lord and Master said unto them, "When you pray say, 'Our Father, Who art in Heaven, Hallowed by Thy name. Thy Kingdom come. Thy will be done, On earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil."

LESSON PLAN FOR TODAY

Ask the children to tell you what Lord Jesus did when He was here on earth. He went about doing good. What did He do? He cured those who were sick. He made the blind man see and the lame man walk. He is a great Doctor. He told the people stories and taught them about the Heavenly Father. He was the greatest story teller that ever lived. Who do you think taught us to pray? Yes, it was Lord Jesus. One day His disciples asked Him to teach them to pray. They wanted to be like Him so He taught them to say, 'Our Father, Who art in Heaven.' We call this prayer the Lord's

(Continued on Page 27)

THE PRIMARY DEPARTMENT

Text: The Primary Leaflet **Editor:** Mrs. Elizabeth H. Lippincott

Subject: The Christian Child and the Family of God

January 18, 1942

THE SECOND SUNDAY AFTER EPIPHANY

GOD'S CHILD WILL TRUST HIM

AIM:—To teach that, believing in God, Christian children trust Him. To help the child to feel a stronger sense of trust in God.

LESSON MATERIAL:—St. Matthew 14:22-33.

MEMORY WORK:—Trust ye in the Lord forever. Isaiah 26:4.

DEVOTIONAL LIFE:—My loving Heavenly Father, help me to trust Thee always, and to be brave; through Jesus Christ our Lord. *Amen.*

LESSON PLAN FOR TODAY

Review.

Introduction.

Introduce the subject by giving an example of trust in some one in whom we believe.

The Lesson.

Read together or tell the lesson story. Tell also the story of our Lord stilling the storm. Emphasize in each story our Lord's rebuke to the friends who had not trusted Him. From this make the point that God the Father wants His children to trust Him always.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

What story did we hear last week? Tell me the story. Why was Abraham willing to do what God wanted him to do? What do you mean when you say that you believe in God?

Introduction.

We believe, then in God. We believe that He is our Heavenly Father. We believe that He loves us. We believe that He will always keep His promises. We know that He kept His promise made from the very beginning of the world. He sent His own dear Son into the world to be our Saviour.

If we believe in some one, we trust him. Do you know what that means? It is like this. Suppose Doctor Brown is your doctor. Your mother believes in Doctor Brown. She believes that he is a good doctor. And so she depends on him. She trusts him. She trusts him to make you well when you get sick. She knows he will do what is best for you.

Just so, God's children who believe in Him, who believe that He is their Father who loves them, will trust Him. Now what does that mean?

The Lesson.

Our story today is about St. Peter, one of our Lord's friends. It tells us how he was able to do something wonderful when he trusted the Lord Jesus. And it tells us what happened to him when he forgot to trust our Lord. (Lesson *Leaflet.*)

There was another time when the Lord Jesus showed His friends that they ought to trust Him. This, too, was on that same Lake of Galilee. It was one day when the Lord Jesus had been working hard. He was tired. He had been along the shore of the lake all day long, and near evening, when His work was done, He got into a boat with His friends, the disciples. He said, "Let us go over to the other side of the lake." And they started across the water.

Before they were very far out on the lake, the Lord Jesus went to the back of the boat. He lay down, and soon fell fast asleep. And while He was asleep, a terrible storm began. The wind blew the water into great waves, and they broke over the side of the boat again and again, till it was nearly full. Then the disciples knew that they were in great danger. They should have been brave. They knew that the Lord Jesus was with them, and they should have trusted Him. But they did not. They were afraid. They ran to the back of the boat where our Lord was sleeping, and woke Him up. They cried out, "Master! Master! We are drowning! Do You not care?" And they must have been surprised at what the Lord Jesus did. He got up and looked out over the great waves. And very quietly He said, "Peace, be still." Just those quiet words, and at once, as He spoke, the storm was over.

Then the Lord Jesus turned to His friends, and asked them why the storm had frightened them. He said, "Why were you afraid? How is it that you did not trust Me? Did you not remember that I was with you, and could take care of you?"

I think when our Lord's friends heard Him speak that way, they must have been ashamed to think that they had not trusted Him.

Just as our Lord wanted His friends to trust Him, so we know that God the Father wants His children to trust Him always. That does not mean that we cannot ask Him to help us. There are many times when we need to ask God the Father to help us, and He wants us to come to Him always when we need help. But when we do, He wants us to remember that He is our loving Father, and to trust Him.

I think just now we should remember especially about trusting God the Father to care for us. We know that there is a great deal of trouble and danger in the world, and that people are hurt by it. (Lest it should seem far-fetched to bring such a point into the lesson, remember that there are children even as small as these who are wondering and asking, "Why does God let all those people be killed?") But even in the things we cannot understand, we must be sure that God is still our loving Father, that He still cares for His children. We must still trust Him, and we must not be afraid.

Expression Work.

Memory work. Read together the prayer from the *Leaflet.* Ask the children to say it each day this week.

Questions.

Why was St. Peter able to walk on the water?

When did he begin to sink?

Who helped him?

Why were our Lord's friends afraid in the storm?

What did our Lord say to them?

What do these stories help us to remember?

How can you show that you trust your Heavenly Father?

January 25, 1942

ST. PAUL'S DAY

THE THIRD SUNDAY AFTER EPIPHANY

GOD'S CHILD WILL PRAY TO HIM

AIM:—To teach what prayer is; to show that God wants His children's prayers; and to help the children to pray.

LESSON MATERIAL:—St. Matthew 6:5-13.

MEMORY WORK:—Lord, teach us to pray. St. Luke 11:1.

DEVOTIONAL LIFE:—Say the Lord's Prayer every day.

CHURCH KNOWLEDGE:—Today is St. Paul's Day. St. Paul was one of the greatest of our Lord's followers.

LESSON PLAN FOR TODAY

Review.

Introduction.

Present the thought that we need to be close to those we love. We need to talk with them, to ask their help, to

thank them when they help us. So we need to come close to God the Father and talk with Him.

The Lesson.

Give a simple explanation of what Christian prayer is. When we pray, we are talking with our Heavenly Father. We want the children to think of it just as simply as this. Show the need for certain regular times for prayers. Discuss also the kind of prayer God wants from His children. Make it clear that He answers our prayers, *always*, but make it equally clear that He answers in the way He knows is best for us, His children.

Stress the importance of the Lord's Prayer. Our Lord gave it to us. He wants us to use it. If there are children who cannot say the Lord's prayer alone, encourage them to learn it.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

What do you mean when you say that you believe in God? What will you do if you truly believe that God is your loving Heavenly Father? Can you tell the story of the time when our Lord's friends forgot to trust Him? What was St. Peter able to do when He trusted the Lord Jesus?

Introduction.

Tell me again about the two families to which you belong. How are they alike?

There is one way in which the two families are very much alike. Suppose you are doing something interesting, maybe helping to make an Indian scene in your schoolroom or making something for yourself at home, and you want your mother and father to know all about it. What do you do? You go to them, and tell them about what you are doing. If you need something or want something, you ask them for it. Or suppose they have done something specially nice for you. Perhaps mother has baked the kind of cake you like best, or father has brought home something you have been wanting from the ten-cent store. What do you do then? Don't you say, "Thank you"? And if you have done something you know is wrong, you can tell them you are sorry. You know they will forgive you keep on loving you. No matter what you want to talk about, you know that mother and father are always there, loving you and ready to listen.

It is just the same in God's Family. God the Father is always near us, and we can talk with Him. But we talk with God in a very quiet and reverent way. Talking with God the Father has a special name. We call it *prayer*.

The Lesson.

Our dear Lord knew that we need to talk to God in this special way, and so when He was on earth, He taught His followers to pray. Our story for today tells us about it. (Lesson *Leaflet.*)

There were many other times when the Lord Jesus talked to His followers about prayer. Once when He wanted them to know that God heard their prayers and would answer, He said, "Ask, and it shall be given unto you." Another time, He said, "You must pray, so that you will not be led into doing wrong."

Why do you think we need to pray? The biggest reason of all is because prayer makes us feel close to God. It is because we are very close to God in our prayers that we must always be quiet and reverent when we are talking with Him in this special way.

Did you notice that we said, "talking *with* God?" Talking with some one means two people talking together. When you talk with Mother, you tell her something, and she listens to you and answers you. And it is just so when you talk with God in your prayers. He listens to what you say, and He answers you.

God the Father *always* listens to the prayers of His children, and He *always* answers them. But this is what we have to remember. He does not always answer them our way. When you ask Mother something, does she always answer you as you want? Does she always say, "Yes?" Does she always give you what you ask for, or let you do what you want to do? If you asked her to let you play out until late at night, would she let you do it? Certainly not. Your mother knows that you need to sleep, so that you will grow big and strong. She loves you too much to let you do what is not good for you.

We know, for the Lord Jesus told us so, that God the Father loves us. He knows what is best for us better than we do, and He, too, loves us far too much to let us have what would not be good for us. So He sometimes answers, "No," to our prayers. Do you remember what we said about trusting God? When we pray to Him, we must trust Him also.

How do you think we ought to come to God the Father in prayer. First, because we are coming close to him, we are quiet. Because He is God, we kneel reverently before Him. To keep us from seeing and thinking about outside things, we fold our hands and close our eyes.

And what do we pray for when we talk with God the Father? Some people think that praying means asking God for what they want for themselves. God the Father does want us to ask for what we need and want. Our Lord taught us to do that when He taught us to say, "Give us this day our daily bread." But He does not want our prayers to be just begging.

We always ask God in our prayers to forgive the wrong we have done, and to help us to be better children in His Family. And we make our prayers unselfish by praying for others. We pray for father and mother, sisters and brothers, and all whom we especially love. We ask God to keep them from harm, and to help and bless them. When we know of people who are sick, or in trouble or danger, we ask God the Father to watch over them.

When do you think we ought to talk with God the Father in prayer? Of course we can talk with Him at any time. He is always ready to listen. But there are some special times when every Christian child ought to talk with His Heavenly Father. First of all, in the morning, we thank Him for keeping us safe through the night, and ask Him to bless us and to help us to be His good children all day. We thank Him at mealtime for our food. And we come to Him the last thing at night to thank Him for His love and care through the day, and to ask Him to forgive the wrong we have done that day. We ask Him to make us better children in His Family, and to keep us and those whom we love safe through the night.

Expression Work.

Memory work. Church knowledge. Have the children repeat the Lord's Prayer together. Find it in the Prayer Book. Point out the page number, and remind those who do not know the prayer "by heart" that this is where they can read it and learn it.

(Although we do not mention it from week to week, a part of the expression work, if your children are independent enough in their writing, ought to be answering some of the questions in note books. A very fine pupils' note book may be obtained at reasonable cost from H. M. Jacobs Co., 1724 Chestnut St., Philadelphia.)

Questions.

How do God's children talk with their Heavenly Father?

How do you know that God the Father wants you to talk with Him?

What do we talk to God about in our prayers?

When can we talk with God the Father? (At any time.)

At what special times ought Christian children to pray?

Do you think God the Father always answers your prayers?

February 1, 1942

SEPTUAGESIMA SUNDAY

GOD'S CHILD WILL WORSHIP HIM

AIM:—To teach that Christian children ought to worship God in His House, and that His House is a holy place because He is there. The ultimate goal is a desire on the part of the child to go to church.

LESSON MATERIAL: — Saint Luke 17:11-19.

MEMORY WORK:—O come, let us worship and bow down: let us kneel before the Lord our maker. Psalm 9:6.

DEVOTIONAL LIFE:—Go to worship God in His House.

CHURCH KNOWLEDGE:—Today is Septuagesima Sunday. It means "the seventieth day before Easter."

LESSON PLAN FOR TODAY

Review.

Introduction.

Use again the thought of the family. A family has a home, a house for its members. So there is the Family Home of God's Family, God's House, the place where He is, the place where His children come to be together, and to be with Him.

The Lesson.

Recall the story of the Lord Jesus in the Temple, His Father's House. Why He went there. Why we go. How often we should go. What we do in God's House. Tell the story of Moses and the burning bush, and discuss behaviour in God's House.

Urge the children to attend a church service, and if possible plan to go with them.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Review the memory work. Ask how many have used the Lord's Prayer in their prayers this week. Have any children who did not know the Prayer learned it? Remind them again that this is the great Prayer of God's Family because God's own Son gave it to us.

What are some of the things we remember when we pray? (Be sure to bring out the point that we try to pray in a quiet place, to be alone with God the Father.)

Introduction.

When you talk with your Heavenly Father at night before you go to bed, you try to be very quiet. You know that you are alone with Him, and that He is listening to your prayers. But there are other times when God's children pray to Him all together. They have a special place for this.

Suppose some morning you and your brothers and sisters were to say to your father, "We are not going to stay in your house with you any more, for we don't care enough about you to stay where you are." Can you imagine how terribly sad and unhappy that would make him feel? He would know surely then that you did not love him any more, wouldn't he? For of course his home is *for* his children, so that they can be close to him always.

It is just so with God's House—the church building. It is *for His children*, the members of His Family, and He wants them to come there so that they can be together with Him.

The Lesson.

Do you remember the story of the Lord Jesus in the Temple? (Let some one tell this story briefly.) When our Lord, said, "Did you not know that I must be in my Father's House?" He did not mean that He would not return to Nazareth with them. We know that He did go back, and obeyed them in all things. But He meant that He had been sent to do His Father's work and when it was time for Him to learn about that work it was right that He should be in His Father's House. And after the Blessed Lord had grown up, and had started His work, He went often to God's House and worshipped Him. Our story today tells us of some of the times when the Lord Jesus went to His Father's House. (Lesson *Leaflet.*)

How often do you think God's children should go to their Father's House? (Get the children's own opinions on this.) Some of you can go more often than others, but don't you think this is a good rule? *Go to God's House just as often as you can.* And unless something happens that really keeps you away, go at least once in every week. Try to be in your Father's house at some time on His own Day. But notice this. We said, *unless something happens.* Now it is quite surprising how many things can happen to keep us from going to God's House, if we let them happen. Perhaps you feel a little tired—that is a polite way of saying that you are a little lazy—and say to yourself "I think I shall not go to church today." Or you may feel that an automobile ride might be more enjoyable. But almost always you think, "I shall be sure to go to church next week." Then next week something else of the same sort happens. And that is exactly the way in which God's children get in the habit of staying away from His House. Try not to make silly excuses for not going to God's House, but remember that it is the place where you, as His own child should be.

And now we come to a very important thing. How are we going to *behave* in God's House. Did you ever go to anyone else's home to visit If you did probably mother told you at the last minute somethink like this. "Remember to be very courteous and polite." You must remember this in God's House, too, but politeness there has a very special name. We call it *reverence.* It means remembering that God is in His House, and so it is a holy place. That is what our Lord wanted the people to remember when He drove those who were buying and selling out of the Temple. He said, "My Father's House is holy. Do not make it a market place." Let me tell you how God once showed that the place where He is, is holy.

Now, how can you show reverence in God's House? If you go into church early before the service starts, I think you will notice that everything is very quiet. That is because all the people know that they are in a holy place, and so they do not laugh and talk, or whisper together as they do in other places. Then, too, God wants His children to think about Him when they are in His House, and they cannot do that if they think and talk about outside matters. Then there is another way of showing reverence. During the service all who are in God's House pay attention to what is being said; to the prayers, so that they may take part by saying the Amen, to the hymns, and to the reading and teaching from God's Holy Word.

So let us see what we know about going to God's House. We go there to be especially close to our Heavenly Father, because it is His own House, and He wants all His children to gather with Him there. We go just as often as we can because it is one of the ways in which we show God that we love Him. And if we can go no oftener, we go at least *once each week.* Then our behaviour in God's House; We are *reverent.* We go into church very quietly—a boy, of course, always removes his hat. We kneel and say a little prayer, asking God to help us remember that we are near Him in His House. And all through the service we follow all we can, listening to every prayer, and saying "Amen" to make it our own prayer. And after the service is over we leave God's House just as quietly as we came in.

Let us show that we are trying to be good children in God's Family by coming each week to worship Him in His House. (Devotional life.)

Expression Work.

Memory work. Church knowledge. Make plans for attending a church service. If possible, take the children into church, taking care to remind them, "We are in God's House. That is why we are quiet and reverent." Let them ask questions about what they see. Kneel for a short prayer before coming out.

Questions.

Where is God's House?
What do God's children do in His House?
How do they behave there?
Why are we reverent in God's House?
How often do you think you ought to go to God's House?

February 8, 1942

SEXAGESIMA SUNDAY

GOD'S CHILD WILL WORK FOR HIM

AIM:—To help the children to understand that their membership in God's Family carries with it certain responsibilities. So show them what work they can do for God the Father, and to encourage them to do it.

LESSON MATERIAL:—St. Matthew 25:14-24.

MEMORY WORK:—Well done, good and faithful servant. St. Matthew 25:23.

CHURCH KNOWLEDGE:—Today is Sexagesima Sunday. It means "the sixtieth day before Easter."

CHRISTIAN SERVICE: — Work for God the Father by trying to find some one you can bring to Sunday school with you next week.

LESSON PLAN FOR TODAY

Review.

Introduction.

Lead up to the subject of the lesson by letting the children tell you about the small tasks which are their share of the work in their own homes. Show that the work of the family gets done because every one does his share. So it is in God's Family, the Church.

The Lesson.

Tell our Lord's parable of the talents. Why did God's Son tell this story? Recall Holy Baptism. Each of us promised then that we would do a part of the work in God's Family. We have promised to be Christ's faithful soldiers and *servants.* Keep the figure of the parable. All the servants of the Family are not equal in importance. Some have large tasks (according to their talents), some small. Each one has *some* work to do. Give practical examples of this. God the Father expects each one to use his talents to the best of his ability. To each He promises the same reward.

Expression Work.

Questions.

EXPANSION OF THE LESSON PLAN

Review.

Review the memory work. How many have gone to worship God in His House. Tell a little bit about it. Do you think God the Father wanted you to go just that one time, and then not again for weeks and weeks. What do you think He wants you to do.

Introduction.

Tell me again some of the ways in which the two families to which you belong are very much alike. They are alike in another way, too.

Is there any work to be done in your family? Who does it? What does your father do? What does your mother do? What they do is their share of the family work, isn't it? Do you have anything to do for your share? What do you do? Do you dry dishes, or dust, or make your own bed? Perhaps you run errands. And I am sure you are supposed to keep your own clothes and playthings picked up and in order.

There is work to be done in God's Family, too, just as there is in any other family, and God the Father wants each one of His children to do his share of it. Let us see how God's children can work for their Heavenly Father.

The Lesson.

One day the Lord Jesus told a story about some men who did their work well, and about one man who was lazy and would not work. Let us hear the story. (Lesson *Leaflet.*)

Our Lord told this story to show us that we have work to do for God the Father. We promised to work for Him when we came into His Family by Holy Baptism. The people who spoke for us then said that we would be Christ's good servants, and we know that being good servants of our Lord Jesus Christ means doing His Heavenly Father's work as He did.

You remember, in our Lord's story, the master did not give the same number of talents to all his servants. Just so, our work in God's Family is not all alike. Some of us are able to do bigger work than others, just as one servant was able to take care of more money than the others. But the master expected each servant to do his very best with the money that was given to him to take care of. And God the Father expects each one of us, His children, to do our work in His Family just as well as we know how to do it.

Try to think of something you can do as your share of the work in God's Family. Remember, it does not need to be any great big work. It could be something as small as fixing chairs and benches in order here in this room, or giving out leaflets. What else can you think of?

Remember, too, that when we do our work well at home, we are also doing a part of our work in God's Family, for God the Father wants His children to be good and obedient and helpful in their own homes. What have you done at home this week that could be called doing your share of the work in God's Family.

But always when we think of the work to be done in God's Family, we think of the biggest work of all. It is the work of helping the Family to grow, of bringing others into it by Holy Baptism. This is the work our Lord was talking about when He said, "Go ye into all the world, and make Christians of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is the work He left for all of us to do when He went away from this earth, back to God the Father in heaven. Lent is coming very soon now, and we shall hear much more about this part of our work, and how we can do our share of it.

Perhaps this week you will be able to do some work for God the Father. When you do it, remember that it is your own share of the work in His Family. You are doing it because you belong to the family. Be very sure that God the Father knows when you are doing His work, and He is pleased with you when you do it well.

Expression Work.

Memory work. To whom will God the Father say these words? Discuss the suggested Christian service. Does any one know of children who are "possibilities"?

Dramatize the story.

Questions.

How do we know that God the Father has work for His children to do?

What did the master say to the servants who had done the work which he had left for them to do?

What work can you find to do in God's Family?

What work did the Lord Jesus leave for God's children to do?

Do you think that you ought to do your share in the work of helping God's Family to grow?

February 15, 1942

QUINQUAGESIMA SUNDAY

GOD'S CHILD WILL GIVE HIM THANKS

AIM:—To teach that God the Father wants His children to thank Him for His love and care and help. To help the children toward a real sense of gratitude to God.

LESSON MATERIAL: — Saint Luke 17:11-19.

MEMORY WORK:—Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. Ephesians 5:20.

CHURCH KNOWLEDGE: — Wednesday of this week is Ash Wednesday, the first day of Lent. Lent is the time when we try especially hard to be better children in God's Family, to be more like our Lord Jesus Christ, and to do our part in bringing others to know and love Him.

LESSON PLAN FOR TODAY

Review.

Introduction.

The Lesson.

Emphasize the importance of thanking our Heavenly Father for all He does for us. What does He do for which we need to thank Him? How do we thank Him? Our prayers. Thank offerings of money.

Though the stories are those of the sick made well, be sure to make the point that there are many every day blessings which we take for granted, and for which we ought to thank our Heavenly Father.

Take time for a discussion of the beginning Lenten season, and what God's children do during the Lenten season.

EXPANSION OF THE LESSON PLAN

Review.

Review the memory work. Let some child tell the story of the talents. Who told this story? What did the Lord Jesus mean when He told it? Who has done any work in God's Family this week. (Recall the suggested Christian service.)

Introduction.

How many times a day do you suppose that you say, "Thank you." To whom do you say it. Why do you say it? Perhaps, even though you have been taught that it is polite to say "Thank you," you say it sometimes without thinking very much about it. It is a sort of habit. But it is a very good habit, of course. We always want to thank those who help us in any way. Then whom do you think we ought to thank most of all. Who has done more for us than any one in the whole world could ever do? Let us see what God's children ought to do about thanking Him for all He does for them.

The Lesson.

Once, while the Lord Jesus was on earth, He helped ten men. And nine of them forgot to say, "Thank you." But one man remembered. Let us hear the story. (Lesson *Leaflet.*)

And here is the story of another man who remembered to thank God for His help.

One day the Lord Jesus came with a crowd of His followers to the city gate outside Jericho. A blind man sat at the gate begging. He heard the sound of the people's footsteps, and the noise of their voices, and he asked those who were near him what it meant. They told him that Jesus of Nazareth was passing by. The blind man must have heard how our Lord had helped those who were sick or in trouble, for at once he cried out, "Jesus, thou Son of David, have mercy on me." Some of the people in the crowd tried to make the blind man be quiet, but he only called out all the louder, over and over again, "Thou Son of David, have mercy on me."

When the Lord Jesus heard the blind man calling to Him, He stopped. He told some of the people to bring the man to Him. Then He said, "What do you want me to do for you?" And the man, who believed that the Lord Jesus could help him, answered, "Lord, make me able to see."

Then our Lord touched the blind man's eyes, and said, "Be able to see. Believing in me has made your eyes well." And at once the man could see. He followed joyfully after the Lord Jesus, and he and all who had seen what the Lord had done praised God and thanked Him.

(Continued on Page 32)

THE JUNIOR DEPARTMENT

Text: The Junior Quarterly **Editor:** Miss Mary G. Cathell

Subject: The Living Christ: His Wonderful Life

January 18, 1942

THE SECOND SUNDAY AFTER EPIPHANY

A SABBATH DAY IN CAPERNAUM

THE SCRIPTURE:—St. Mark 1:21-34.

THE AIM:—To show how our Lord spent His Sabbath; to show how He became known and loved by the people.

PREPARATION:—Capernaum has sometimes been called the "second home" of our Lord. Since it was in this town that our Lord spent a great deal of time during His ministry, we should learn just what sort of place it was. First, it was in Galilee, a highland province of the North, very much scorned by the people of the South. The Galileans very much resented this attitude. They were the patriots, the rebels, while the Judeans submitted tamely to oppression.

The town of Capernaum was primarily a fishing village. The shores were lined with fishing boats. Nearby were the pickelries where the fish were prepared for export to the great cities. High up on the slope can be seen the Roman barracks which the people very much resent. The houses and Synagogue are in the street below. It was just a typical fishing town of those days.

PROCEDURE:—For introduction review the events that have been connected with Capernaum, the healing of the nobleman's son, the calling of the four, the miraculous draught of fish. Since Capernaum was the home of St. Peter, it was a town at which our Lord spent a great deal of time during His ministry.

In telling your story bring in as much of the atmosphere of the time as you can. Picture the people as they flock to the Synagogue. Everyone went. Tell about the family groups that the boys and girls have learned to know through their lessons.

Describe the Synagogue service. If you have an opportunity, find out what such a service is like today. The service consisted of prayers, the reciting together of the old Jewish creed, two lessons from Scripture, and a sermon. Let the children see the similarity between this order of service and our own order of Morning Prayer.

Help the boys and girls to imagine the excitement caused by the insane man's calling out. Then show how our Lord mastered the whole situation by calling the evil spirit to depart. Show how natural the people's questioning was, and how natural it was for them to discuss this strange happening.

Our Lord's work for that day continues with healing and teaching. He cured not only St. Peter's mother-in-law, but all those who were brought to Him that evening. And so by deeds of kindness and healing, He became known and loved throughout Capernaum.

Lesson Outline.

I. Introduction.
Review.

II. The people of Capernaum go to the Synagogue.

III. The service in the Synagogue.

IV. The mad man interrupts the service.

V. The Master bids the evil spirit to depart.

VI. The healing of St. Peter's mother-in-law.

VII. The people of the village bring the sick to be cured.

VIII. The Master wins many friends and believers.

Discussion and Application.

1. Our Lord, by His example, showed that attending public worship was the proper thing to do on the Sabbath. Today we observe the Lord's Day, Sunday, instead of the Sabbath, thus honoring our Lord's resurrection. The example of our Lord still teaches us that we should observe that day by going to church to publicly worship God.

2. The people, learning of the Master's power, with faith brought their loved ones to Him. We, too, have learned of His power and love. With that same faith we should bring our loved ones to Him.

3. Our Lord showed us that the Sabbath is a good day for good deeds.

Note Book Work.

Term No. 3 of Part I will give you opportunity for some Old Testament review. If they have forgotten about the building of the ark to house the Commandments, have them look up Exodus 25:10-21.

Term No. 5 will simply be defined as the ruler of the Synagogue. Later they will have the story of the raising of his daughter.

In question No. 2, Part II, be sure the children understand that the astonishment was concerning the authority with which our Lord spoke. They did not know that He was God's own Son, and therefore had the authority.

Church Teaching.

In this lesson we see our Lord's example for us of attending public worship. Be sure the boys and girls know the purpose of public worship. It is "the offering of the united homage to God as a great King by His subjects, the members of His Church."

The real purpose of worship is offering something to God. Therefore when we go to worship, we go *to give* primarily, not *to get*. The Church's chief act of worship is the celebration of the Holy Communion.

January 25, 1942

ST. PAUL'S DAY

THE THIRD SUNDAY AFTER EPIPHANY

THE LORD JESUS CURES A MAN SICK IN SOUL AND BODY

THE SCRIPTURE:—St. Mark 2:1-12.

THE AIM:—To show how our Lord brought hope to the discouraged; to show how our Lord cured illnesses of the body by forgiving sins.

PREPARATION:—St. Mark's Gospel, from which today's story comes, is practically a writing down of what St. Peter taught orally. St. Mark was a close friend of St. Peter. St. Peter was probably at the house when the man sick with the palsy was brought in.

This is the first time that the children will notice the feeling of antagonism toward our Lord. The people question who this man is that forgives sins. They know that only God can forgive sins. This begins the feeling in the minds of some that this Jesus of Nazareth is blasphemous.

PROCEDURE:—This story tells of the return of our Lord to Capernaum. The introduction describes the excitement in one household when word of the Master's return 'home' reaches there. Picture the eagerness with which the sick man looks forward to seeing the Master. Tell, in review, all the things he has heard about Him that fill his heart with hope and courage. Picture the preparations to carry the sick man to the Master, always emphasizing the man's perfect faith. He knows if he can reach the Master he will be cured.

Mark the contrast when the disappointment comes that they cannot get inside. Try to have pictures that will show the situation. Describe the typical house of Capernaum. They were commonly square, and only one story high. The roofs were flat, with a wall or railing around them, so that people might safely walk there. In the center of the house was a large square room called the court. Over this the roof was left open. Over this opening a kind of awning could be drawn if protection was needed. This was the kind of house,

into which our Lord went. It may have been St. Peter's own house.

This house was so crowded that no one else could get in, let alone our men carrying a sick man. This story could be told from two view points, by one of the five men on the outside, or by one of the surprised crowd on the inside. Be sure to quote our Lord's words, for they were what caused the greatest amazement. Our Lord must have diagnosed the sick man's illness as one that had been brought to him through his own fault, hence the words, "Thy sins are forgiven thee," were the healing words needed.

The whole crowd was astonished, most of all the man who was cured. He came with complete faith that his bodily ills would be cured, but he did not expect the Master to be able to read his very life and see the cause of his illness. Our Lord removed the cause first.

The people departed, saying, "We never saw anything like this before."

In concluding your lesson show that the man's healing was dependent upon faith. It was also dependent upon the loyalty and faith of his friends. Those two men showed true friendship. They went to whatever trouble was needed to secure for their friend what he desired. They placed their faith in the power of our Lord.

Lesson Outline.

I. Introduction.
Preparation of the sick man to go to the Master.

II. The crowded house.

III. The sick man is lowered into the house.

IV. The Master forgives his sins and makes him well.

V. The astonishment of the crowd.

VI. Application.

Discussion and Application.

1. Our Lord does not always answer our requests in the way we expect. The sick man asked to be cured of his bodily ills. Our Lord forgave his sins and thus made him well spiritually, which in our Lord's wisdom was more important.

2. If the four friends had not been persistent the sick man would not have reached our Lord. They were willing to undergo hardships for their friend. Real friendship requires self sacrifice.

3. Our Lord never heals without the cooperation of the one to be healed. Have the children notice the evidence of faith in each of the healing miracles.

Note Book Work.

Some of the boys and girls might be interested in drawing their idea of what the house of today's story was like. A diagram could show the open court, the gallery, etc.

Since today is St. Paul's Day, add to your identification list Saul of Tarsus and St. Paul.

Church Teaching.

St. Paul's Day, the day on which we celebrate the conversion of St. Paul, should be brought to the attention of all the girls and boys of the Church. If there is time, tell briefly the story of the conversion. Tell how St. Paul became the first great missionary of the Church. Tell how, even though during our Lord's life time and immediately after the resurrection he was a persecutor of the Christians, he is now numbered among the apostles.

While St. Paul was a martyr, the Church uses the color white for St. Paul's Day, because we celebrate not his martyrdom, but his conversion.

February 1, 1942

SEPTUAGESIMA SUNDAY

THE LORD JESUS STILLS A TEMPEST

THE SCRIPTURE:—St. Mark 4:35-41.

THE AIM:—To show how our Lord had power over the winds and the sea; to show how our Lord taught His disciples that when He was with them they need have no fears; to help the boys and girls see that our Lord meant that lesson for us too.

PREPARATION:—One of our Lord's chief purposes throughout His Ministry was to train His future Apostles. This miracle was certainly part of their training. First He was training them to meet situations when He would not be there. Surely they should have had no fear when He was right beside them. Step by step He was teaching them to put their trust in Him.

The flight to the other side of the lake for refuge would have been a very natural desire for someone weary and hard pressed by crowds of people because of His popularity. That other side was lonely and desert. It was a sail of about seven miles across the lake. Even that would be restful after a day such as our Lord must have had.

PROCEDURE:—For an introduction discuss with the boys and girls the ways our Lord had been gaining friends around the countryside. Tell about His skill as a story teller. Review the various ways He had shown His power of healing. Show how His greatest joy was in helping others to find joy and health.

Then go on to picture a typical day, one in which He had taught, helped, healed. Picture the people thronging to Him with their loved ones for whom they sought His healing power. Help them to see our Lord, tired, very much in need of rest. He looks longingly at the waste land across the lake and asks one of His disciples, probably St. Peter to bring around the boat that they may go to the other side. Even the excitement of the other boats attempting to follow them does not keep Him from falling immediately into a heavy sleep.

Then picture the approaching storm. Tell why the lake is a location for particularly severe storms. Tell how terror stricken the disciples are, until St. Peter can control his fear no longer. He calls on our Lord for help. Show how our Lord's quiet words not only still the storm, but quiet all the fears of the disciples.

As you tell of our Lord's reproof of the disciples because of their lack of faith, show that that reproof is ours also, for we have our Lord's promise that He will be with us always. When He is near we should have no fear. We have the advantage over the men who asked, "What sort of man is this?" We know what sort He is. We know that He is God's own Son.

Lesson Outline.

I. Introduction.
The ways our Lord was using to draw men unto Him.

II. Our Lord's weariness after a busy day.

III. The boat trip to the other side of the lake.
Our Lord sleeps.
The storm comes.
The disciples' fear.

IV. Our Lord stills the storm and the fears of the disciples.

V. Our Lord reproves the disciples for lack of faith.

VI. Application.

Discussion and Application.

1. When in distress it was to our Lord that the disciples appealed. Although they were more experienced in handling the boat and facing the storm, realizing the power back of the storm, it was our Lord that they called upon.

2. Our Lord did not expect them to be afraid when He was with them. He was preparing them for a time when physically He would not be with them. He was developing their faith in Him and in His power. In that same way he was developing our faith in Him, for the lessons that He taught His disciples so long ago were meant for His disciples for all times.

3. The people who saw this miracle of our Lord's asked what sort of man this was who could make even the winds and the sea obey Him. Some of those same people came to realize, as we all know, that this man was truly the Son of God.

Note Book Work.

In the terms to identify for today, have the boys and girls give their own explanation of term No. 3 *faith*, without any coaching. What further teaching you must do will be determined by the kind of answer you get.

For term No. 5, be sure they know why the stilling of the storm was a miracle.

Church Teaching.

The faith of the Church is expressed in the Creed. Take a few minutes and have your boys and girls write the Creed from memory. After a test of that kind you will find out how much teaching is needed. Take some time to go over the Creed, phrase by phrase. One way to see whether the boys and girls understand what they are saying is to see which parts of the Creed describe the various parts of the Church's Year. You will probably have to take some time each week, for several weeks, but do not be satisfied until every member of the class really *knows* the Creed.

February 8, 1942

SEXAGESIMA SUNDAY

THE LORD JESUS BRINGS A LITTLE GIRL BACK TO LIFE

THE SCRIPTURE:—St. Mark 5:21-24; 35-43.

THE AIM:—To show how our Lord showed power over death; to show what lesson Junior boys and girls should learn from Jairus.

PREPARATION:—In preparing your lesson, read the account of the same happening in St. Matthew 9:18-26. Compare the two accounts. According to St. Matthew, Jairus already knew of his daughter's death when he approached our Lord. This account would call for even greater faith in our Lord's power on the part of Jairus.

Our Lord was well known by this time to all the people of Capernaum. Jairus had heard our Lord in the synagogue. He had probably been present when our Lord healed the man sick with the palsy. He had most surely heard of what had happened on the lake. All that he had seen and heard had given him assurance that this Man could cure his child, could even bring her back to life if necessary.

PROCEDURE:—Start your story with our Lord's popularity. Have the class give the reasons they know for His popularity. They will bring out His kindness, His power of healing, His power over the winds and the sea, His ability to tell stories, etc.

Then picture our Lord that morning as He reaches the shore of the lake. It may have been the very morning after the storm. At any rate a great throng is there to greet Him. Among that throng is the anxious Jairus. Bring out the fact that our Lord saw Jairus' anxiety even before he spoke. Our Lord was his friend and friends can understand each other. Nevertheless, Jairus did not wait. When he needed our Lord, he went to Him and told his need. Emphasize this point in telling your story, so, that you can use it in your application.

Show how our Lord requires Jairus' faith. When the servant brings him the bad news, our Lord bids him to go on believing and all will be well. Jairus had been with our Lord enough to know that he could trust not only in our Lord's word but in His power.

Our Lord wanted no sensationalism. Before He raised the child, He sent the crowd away. He even asked her parents not to tell what had happened.

It was very natural that the news of what had happened spread throughout the town. The fact that the mourners were already in the house when our Lord arrived shows that the neighbors had already heard of the death of the maiden. When they saw her alive and well, they, of course, told what they had seen and heard.

Lesson Outline.

I. Our Lord's arrival at Capernaum.

II. Jairus' request of the Master.

III. Our Lord hastens towards Jairus' house.
The healing of the sick woman.

IV. Messenger brings news of the child's death.

V. Our Lord goes on with Jairus, bidding him to continue believing.

VI. Arrival at Jairus' house.
The dismissal of the mourners.

VII. Jairus' daughter is alive and well.

VIII. Application.

Discussion and Application.

1. Jairus had faith in our Lord. He had been with Him; He had seen His kindness and His power. He knew He could do even what seemed impossible. He believed in Him, and His faith was rewarded.

2. Our Lord once said, "Ask and it shall be given." We must tell our needs to our Lord through His Church. Jairus went to the Lord to tell his need and to show his faith. We must tell our needs and desires if we wish them fulfilled. If we need the ministrations of the Church we must ask for them. We must not expect the priest to find them out. Then we must have faith in those ministrations.

Note Book Work.

For Part I, terms concerning the Church Year might be added for this week.

No. 4. Purification.
No. 5. Septuagesiga.
No. 6. Sexagesima.

Church Teaching.

Monday of this week was the Feast of the Purification. Do your boys and girls know the significance of the day?

This pre-Lenten season is the time that you should be planning a Lenten program. Help your boys and girls to form a Lenten rule. Help them to see that Lent is not merely a season of "negation," but a season that should help them to know and love our Lord more dearly. Your parish program of Lenten services will partially determine your Lenten rule. Encourage an extra service a week to be a part of their rule, an extra prayer for each member of the class to say each day. In planning what they are going to 'give up,' tell them to have two things in mind. First, they should give up something that will make them pleasanter people to live with, like fussing about going to bed, or disobedience. Then they should give up something that will help put money in their Lenten Offering. One movie sacrificed, no money spent on chewing gum or candy, and the usual amount spent for these things put in the Lenten box; these are just a couple of suggestions. Help them to make their Lenten Offering their own. See that their Lenten Rule includes prayer, service, and sacrifice.

February 15, 1942

QUINQUAGESIMA SUNDAY

THE GREAT PHYSICIAN

THE SCRIPTURE:—St. Luke 8:26-39; cf. St. Matthew 8:5-17.

THE AIM:—To show why our Lord came to be called the *Great Physician.*

PREPARATION:—The wilderness to which our Lord had looked with such longing on the afternoon of the storm was the land of the Gadarenes. Part of this land was used as a cemetery. There were many tombs among the rocks and wilderness. It was among these tombs that the mad man had taken shelter.

In those days little was known about insanity. Such people were said to be possessed of 'evil spirits.' They were outcasts from their homes because of the harm they might do. They were sometimes chained in some desolate place and forgotten. This mad man of Gadara was a man of such great strength that he had broken his chains and was wandering over the hillsides.

PROCEDURE:—For an introduction to today's lesson see how many names by which our Lord was known the boys and girls are familiar with. Help them to understand the significance of these names. Today's story is going to help them to understand why He was called the *Great Physician.* They have already seen a couple of instances where He acted as a physician, but now He is going to heal a sick mind.

The storm has driven our Lord and His friends down to the southern end of the lake to the land of the Gadarenes. Paterson-Smyth describes the scene in these words, "Scarce have they left the shore when a new fear is upon them. There are horrible cries amid the rocks and graves, and a big, murderous lunatic, absolutely naked, clashing his broken chains, is charging down upon them."

Try to portray the fear of the disciples contrasted with the calmness of our Lord. The disciples cringe back; the Master calmly goes forth to meet the mad man. At the first sight of our Lord, the mad man prostrated himself before Him, seeming to recognize for an instant who our Lord is. He beseeches the Master to depart. Then, perhaps to awaken some consciousness of self in the mad man, our Lord asks his name. Then comes the miracle of healing.

The drowning of the swine happened simultaneously with the healing of the mad man. It may be that the swine were terrified by the noises of the insane. It is easy to see how the people, extoling the importance of their swine, and interpreting insanity as the presence of evil spirits, would think that the evil spirits were driven out of the mad man into the swine. They did not so much admire our Lord as the one who cured the mad man, as they did fear Him as the destroyer of the swine.

Our Lord sent the mad man to his home that his people might see that he was well, truly cured, not just depending upon the power of Him who cured him.

Lesson Outline.

I. Introduction.
The names by which our Lord was known.

II. The arrival at the land of the Gadarenes.

III. The appearance of the mad man of Gadara.

(Continued on Page 27)

THE INTERMEDIATE DEPARTMENT

Text: The Intermediate Quarterly **Editor:** The Reverend Cornelius S. Abbott

Subject: The Christian Religion in the Modern World

January 18, 1942

THE SECOND SUNDAY AFTER EPIPHANY

RELATIONSHIP BETWEEN PARENTS AND CHILDREN

LESSON AIM:—To outline a Christian technique of behavior between parents and children.

THE SCRIPTURE:—St. Luke 2:49-52; Ephesians 6:1-4.

Note: Verse 52 in the St. Luke passage. This should be memorized as outlining the ideal for which every boy and girl should strive. The passage from the Ephesians has been commented upon in the Lesson Helps for January 4.

DO YOU KNOW QUESTIONS.

1. The average American child in the average American home has cost his parents about five thousand dollars by the time he is fourteen years of age.

2. and 3. These answers are for the class to decide.

No home expects that its children will repay in money what they have cost their parents. Indeed if a child when grown up said: "I will send Dad a check, get a receipt and call it square. He and mother can go their ways and I will go mine," he would show that he had no sense of appreciation whatever of love and affection. The debt can be repaid by being the best possible son, daughter, brother, sister while we are in the home and to make the most possible of ourselves in the way of success in character, achievement and in helpfulness to others. We owe our parents:

1. Respect and obedience.
2. Kindness to others expressed in kindly ways at home.
3. Helpfulness at home. Doing my share in little things.
4. Promptness. Being on time and doing things on time.
5. Dependableness. Doing thoroughly and well what you know you are expected to do or have agreed to do.

What have these matters to do with my religion

See St. Luke 2:52. The American child has more freedom than any other boy or girl in the world. St. Paul would say: "Be thankful for this but do not make your liberty a cloak for selfishness and for anarchy, but as servants of Christ . . . . "

DISCUSSION PROBLEMS.

There are three discussion topics. 1. What we owe our parents. 2. Honoring our parents in speech. This includes, of course, thought as well. 3. Honoring our parents in behaviour and achievement.

What do I expect to be the result of the discussion of these topics?

In the first place I must remember the background of my class which will differ greatly in different schools. The fact, however, that the boys and girls are sent to the Church School shows some sort of a Christian background and the tradition of the American home is not yet lost. To a large extent also the Public School is interested in these topics, although not from a Christian angle. You have, therefore, some sort of a cellar already dug in which to build your Christian foundation.

I should remember that John and Mary are not so much selfish as self centered and so new in the world that they forget that the family is a very old institution and has learned a good many things by practical experience before they came into the world. It may be that the family ties and the Church ties are the only permanent social factors in civilization. However this may be, I should like to see as the result of the discussions of these topics:

First: That John and Mary were beginning to think seriously about their home behavior.

Second: That John and Mary would begin to see that the expression of love and affection toward their parents did not consist in sporadic expressions of little emotions but in willingness to develop certain actions and accept certain responsibilities in a cheerful way.

Third: That John and Mary would see that these matters are a part of the Christian religion and the Baptismal and Confirmation promises.

Fourth: That Our Lord is actually interested in these matters and is looking on with a desire to help.

General Problem 1.

WHAT WE OWE OUR PARENTS.

1. The class should memorize the fifth commandment.

2. Our Lord accused the sons of His day of violating the spirit of this command.

3. St. Paul places the violation of this commandment among the sins which were destroying pagan civilization.

4. The story of the Bradford family will introduce the general question and leads on to

General Problem 2.

HONORING IN SPEECH.

1. The story of the Bradford family is continued in connection with family technique.

2. The religious motive is introduced by the quotation from St. Matthew 12:18, 19 which was a free quotation from Isaiah 42:1-4.

3. This leads up to the discussion question 2 and leads up to

General Problem 3.

HONORING IN BEHAVIOUR AND ACHIEVEMENT.

1. This should be used to tie up this whole question of behavior in the family in connection with the Key Statements and Thought Questions.

RESOLUTIONS.

As stated before, the lesson discussion must bring out some definite resolutions on the part of the members of the class.

Have a "Confession Lesson" planned as a review for next Sunday. Each boy and girl is to write on a slip of paper WITHOUT SIGNING Name one thing they had done at home of which they were not proud or something they had left undone. These are to be placed in a box. Next Sunday they are to be read out without names and another slip given out to be returned in the same manner on February 1. This slip should read; Have I corrected this fault since January 18? Yes? No.

January 25, 1942

ST. PAUL'S DAY

THE THIRD SUNDAY AFTER EPIPHANY

THE PROPER USE OF LEISURE

LESSON AIM:—To help the members of the class to use their leisure time for re-creation under any and all circumstances.

THE SCRIPTURE:—Saint Matthew 11:16-19; St. Mark 6:30-32.

Notes. The original setting of the passage from St. Matthew is in connection with the teaching both of John the Baptist and our Lord. The people rejected the warnings of John the Baptist on the ground that he was a wild-eyed fanatic. The same people rejected the teaching of our Lord because He was not a fanatic but mingled with the people and entered into their social life. Our Lord compared them to children playing at the two great events in Oriental life—marriages and funerals—and being utterly bored with their play. So these people took nothing seriously.

B. T. D. Smith, D.D. notes a Rabbinic parallel; "Jeremiah said to God:" Thou hast raised up unto the Israelites Elijah, the man with long hair, and they mocked at him and laughed at him—"See, he curles his hair." Thou hast raised up Elisha unto them, and they

said to him, "Go up, thou bald head; go up thou bald head."

The principle involved, however, may be used in connection with this lesson. The children in the market place are utterly bored with their games. They will not even play with each other. Their play time is utterly wasted and we can imagine them going home to supper tired out and dirty and saying: "We have had an awful time."

Their use of leisure was flat failure as is the case with many today.

The St. Mark passage simply states the fact that our Lord and His disciples felt the need of going into a *desert* place—desert in this connection means a place where they could be by themselves—for rest and recreation.

DO YOU KNOW QUESTIONS.

1. Leisure—Free from occupation; spare time.

Vacation—A scheduled period during which work is suspended.

Holiday—Originally a *holy day*, a period of freedom from work.

Recreation—Activity which imparts new vigor to mind or body or both.

Loafing—To pass time lazily, idly, emptily.

2. This must be answered by the individual members of the class.

3. The answer is given under General Problem 2.

The teacher should remember that the prohibition of all labor on one day in seven was given a religious basis in Exodus not for God's benefit but for man's. The only thing that could protect that principle was a religious taboo. It was a day holy to the Lord for the *benefit of man.* This is seen in the quotation from Deuteronomy.

DISCUSSION PROBLEMS.

These are three in number: 1. My free time; 2. My Recreation—the use of my free time; 3. My Personal Resources—my personal capacity for using my free time, no matter where I may be, for good and enjoyable activity.

What do I expect to be the result of the discussion of these topics?

First: I should put together the definitions in the *Do You Know Questions*, into a statement like this.

I, John or Mary, am given a certain amount of freedom from school duties, leisure time or spare time during the school period. Then I am given longer periods of spare time which I call a vacation or a holiday in which I have a scheduled period in which school work is suspended.

The words used to describe this period are "vacation" and "holiday." The first of these words is connected with the word *vacant* like a vacant lot on which nothing has as yet been built or a period of time which is given me to *fill in as I choose.* The second descriptive word, holiday, reminds me that this word was originally holy day. My vacation belongs to me because I am a child of God, and therefore not a mere work animal. It suggests that I should use my free time in some activities which will impart vigor to my mind or body or both.

2. What am I John or Mary doing with my spare time? Suppose I make a list and study it. (All workers must play. At present your work is concerned with books and studies so you need active play in your leisure time. But you also need to learn to love books as companions and stories and travels and histories so as to live a larger life than you have with just a few friends.)

3. What do I learn by group activity in my recreation? I learn to cooperate; I learn to respect law; I learn to respect the rights of others; I learn to do my best.

4. I should be very thankful to God through Jesus Christ that He has made it possible in this happy land to have this spare time. I will remember that a portion of it should be used to give Him thanks and that it is the duty of every follower of Jesus Christ, regardless of his church affiliation, to worship God in His Church once on every Lord's Day. The Sabbath was made for man but it was made by God.

General Problem 1.

MY FREE TIME.

1. The problem stated under the caption "LOST."

2. The problem analyzed.

3. The problem discussed.

Have the members of the class make a list of what they actually do with their free time for a week. From this draw up a composite list. From this list have the class map out a well balanced week of free activities.

General Problem 2.

MY RECREATION.

1. The origin and meaning of the word.

2. God is as much interested in our recreation as in our work and our worship.

3. Recreation places.

4. The best kind of recreation for John may not be the best for Bill.

5. A daily schedule.

Have each member write out a daily schedule for a week of actual activities.

General Problem 3.

MY PERSONAL RESOURCES.

1. The question raised by Bill.

2. The answer of Bill's father.

3. Personal resources.

This is of great importance because unless John and Mary have resources in themselves books, pictures, music, flowers, natural scenery, painting, gardening, making things, doing something for the sake of doing it, they will not be able to get the most out of their free time. They must learn to play and have resources.

KEY STATEMENTS AND THOUGHT QUESTIONS.

These should be used to sum up the previous discussions.

RESOLUTIONS.

I John/Mary will find out something I like to do for my recreation that will have an interest in itself and is not dependent upon others.

February 1, 1942

SEPTUAGESIMA SUNDAY

CHRISTIANITY TEACHES BROTHERHOOD

LESSON AIM:—To teach the meaning of Christian Brotherhood exhibited by living in harmony with people of different cultures and habits of living with which one is not in sympathy.

THE SCRIPTURE:—Saint Matthew 5:43-48.

Note for teacher. A practical commentary on Christian Brotherhood in connection with the Scripture used to introduce the topic, is given in the Offices of Instruction (not the Catechism). A great deal of harm has been done by confusing the word "love" with the word "affection." To most people these two words mean the same thing and the word love has become so debased through use over the radio and in the motion picture that it is a difficult word to use in connection with the problem of brotherhood.

To begin with, while it should not be stressed in the class, unless the question is raised, it is quite useless to try to evade the problem of race and culture. These things exist and to close the eyes to them is not merely folly but destructive.

The command to love one's neighbor as one's self has nothing to do with social or intimate personal relationships. There are such matters as races. There are such matters as different cultures. They do form barriers to certain forms of contact. Every race down in the bottom of its heart believes itself to be a superior race.

Races and peoples must live side by side and must live as brothers. In ancient times races hated each other and in the time of our Lord the common belief was: "Thou shalt love thy neighbor and hate thine enemy." In the Parable of the Good Samaritan the teaching is that I must regard every one as my brother who needs my help. The law of hate is wiped out. The law of "an eye for an eye and a tooth for a tooth," was far in advance of the wildness of revenge in primitive society. Then if a member of one tribe killed or injured the member of another tribe, the tribe wronged would massacre the entire offending tribe. This savagery was modified by the law just quoted.

It is this spirit of revenge that our Lord is condemning. God's children must strive to be like God himself who causes the sun to shine on the evil and the good, and sends the rain upon the just and the unjust.

What has all this to do with the Scripture as applied to this lesson?

First: The development of *human* brotherhood depends upon the development of Christian brotherhood.

Second: Any brotherhood, to be efficient, is not one sided but two sided.

Third: Brotherhood means just and upright dealing with those whom one does not like as well as with personal friends.

Fourth: A sense of brotherhood is only possible where is a common belief in a God whose character is known and accepted by both brothers.

Fifth: The Christian must act toward all men as a brother regardless of their attitude towards him.

DO YOU KNOW QUESTIONS.

1. Taking language as a rough test, there are some twenty-eight different non-English dialects which have gone to make up American speech and have been incorporated into the basic English language of the fathers.

2. The Bible has been translated into some 295 languages and dialects. While this is not a direct answer to the question as stated, it will give some idea of the international character of the Holy Catholic Church considered as a fellowship of baptized Christians.

3. Romans 13:10. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

As a commentary on the way in which love to one's neighbor is to be worked out, a study of the answer to the Question: What is your duty towards your Neighbor? (Prayer Book page 288) is suggestive.

DISCUSSION PROBLEMS.

What do I expect John and Mary to carry away with them from these discussion problems.

First: I should wish them to get a clear appreciation of the distinction between the *affection* which belongs to a comparatively small circle and *love* which takes in the whole human family and everyone with whom they come in contact.

Second: I should wish them to realize that it is not an easy matter to love people whom they do not like or understand and who may be hostile to them.

Third. I should wish them to realize that it is only as the non-Christian whether at home or abroad becomes Christian in thought word and deed will any real brotherhood be possible. There must be a common denominator.

Fourth: I should wish them to realize the great opportunity they have in their school life to help the development of Christian American brotherhood.

These matters are studied under three General Problems entitled, My Brothers of which there are five; Brothers whom I do not like; Brothers of one nation although of originally different origins.

General Problem 1.

MY BROTHERS.
(Five of them.)

1. Who are my five brothers?

2. The question stated: "I can't love every body like I love Dad and mother and Sarah and Frank."

3. Answers.

4. What the command means.

5. Mental attitudes.

6. Our Lord's example.

7. Thinking about foreign peoples. Are different races better or worse or only different?

8. The practice of *showing* good will and kindliness in Church and out of Church.

General Problem 2.

BROTHERS WHOM I DO NOT LIKE.

1. What this duty means and what it does not mean.

2. Example given in discussion Question.

General Problem 3.

BROTHERS OF ONE NATION ALTHOUGH OF DIFFERENT RACES.

1. This may not be a problem in your community but it should be studied none the less as it is a national problem.

Begin by reading the prayer *For our Country* (Prayer Book page 36.)

2. Take up the matter of racial blocks of foreign speaking peoples.

3. The older people are too apt to carry their racial traditions and hates with them and to forget that they are entering into what to them is a New World with established ways of life, customs and habits. The young people fall naturally into American ways of thought and action by contacts in the Public Schools etc. How can the native born American boys and girls help to give these foreign boys and girls the American attitude and atmosphere?

KEY STATEMENT.

This may be used to sum up the problem and the duty of the Christian boy and girl.

February 8, 1942

SEXAGESIMA SUNDAY

THE CHRISTIAN ATTITUDE TOWARD PROPERTY

LESSON AIM:—To put before the class as Christians the purpose of the things which they possess as Christians.

THE SCRIPTURE:—St. Luke 16:1-13.

Note for the teacher. This parable has been the source of much discussion among commentators largely because we do not know the occasion at which it was first spoken.

For your own study. Divide the Scripture passage into two parts.

1. The parable or story verses 1-8 (a).

2. Certain comments on the story by our Lord. Verses 8 (b)-12.

The Story.

A rich man—any man you like—employed an agent to manage his property He found out in some way that this man was using his position for his own personal gain and was a "grafter."

Accordingly, he tells him to hand in his accounts and go.

At once the agent, who is facing the loss of all of his material gains, all that he lives for, proceeds to make accommodations with his employers' debtors which will make them his friends after his discharge.

His former employer said that he was rather clever.

Comments on the Story.

1. Our Lord remarks that: "The children of this world are wiser in dealing *with their own generation* than the children of light."

The children of this material world to whom material things are everything, and who live for the multitude of things which they can accumulate, succeed in doing just that. Their purpose is material.

The children of light are confused. They must use material things and they forget that the great use of material things is the creation of spiritual values, that they are sacraments which should be used to build up that which is eternal in character and so can abide forever.

Verses 10-12 need no commentary. Character is a unity. He alone who is faithful with a trifle is also faithful with a large trust. All things come of God. If, therefore, you are not faithful in the use of material things what right have you to suppose that you are faithful in the matter of spiritual values.

As a matter of fact, the collapse of faithfulness in material things has gone hand in hand with the collapse of faithfulness in spiritual matters such as the marriage vow, etc.

This brief commentary is, of course, inadequate. There are a number of problems in the parable which are not touched upon. But, for the purposes of this lesson, it will give the chief vein of thought.

DO YOU KNOW QUESTIONS.

1. There are many answers and the class should make a list. People work to obtain food, clothing and shelter. Then they work to satisfy the creative instinct. The artist works to create a painting, etc. People, even after they have acquired enough to live on often keep on working at something. Every decent person likes to feel that he or she is of some use in God's world.

2. Our forefathers came to this land when it was new in order to acquire land and the opportunity to create.

3. Every boy and girl likes to have something which belongs to him/her alone. Something which they can work with. Something through which they can express themselves.

DISCUSSION PROBLEMS.

There are four problems to be discussed and fitted into each other and closed with a resolution on the part of the members of the class. The first of these is the general subject of property and the right of the individual to hold it and to respect that of others. It is one of the first lessons the little child has to learn. The second problem deals with the amount of property necessary for the average civilized person to have in order to live in decency and comfort. The third problem concerns itself with the right to waste material things or to destroy them just because they belong to you or, perhaps, to some one else. The fourth and last problem attempts to sum up the Christian attitude towards property as expressed in three Scripture passages to be looked up by the pupil.

What do I expect John and Mary to carry away with them in information and purpose as the result of this lesson.

First: I should hope that John and Mary would have a better understanding of the meaning of this much abused thing we call property and would learn to respect that which belongs to the State and to other people. It is quite remarkable, the way intelligent people regard public property.

Second: I should wish that John and Mary would have a better appreciation of the seven bits of property necessary for a self respecting American family to own.

Third: I should like John and Mary to *feel* that carelessness and wastefulness of material things leads to similar lack of care and waste in spiritual values

as well. Even if you have a lot, give it away. Do not just throw it away.

Fourth: I should hope that they would take to heart that all things come of God, that God hates to have anything He has created go to waste, and that they are to be judged by the use they make of property.

General Problem 1.

PROPERTY.

1. The aquisition of property begins very early in life and is a part of our training.

2. What is property? Note definition in *Quarterly.*

3. What is of value to one may not be to another. Each must respect that of others.

Yes and No Discussion Question on whether or not the desire to acquire property has led to advance.

General Problem 2.

NECESSITIES VERSUS LUXURIES.

1. Too little and too much.

2. The savage versus the cultured American.

3. Is a life without possessions necessarily a good and simple life?

4. The seven necessities of an average American family.

5. The five questions I should ask myself in acquiring any bit of property.

Discussion Question and illustration as to the use and abuse of property.

General Problem 3.

CARELESS AND WASTEFUL.

1. "I wish you would learn to take care of your things!" Why worry?

2. The moral principle involved.

3. Illustration.

4. Wear and tear versus needless destruction and waste.

General Problem 4.

THE CHRISTIAN ATTITUDE.

1. What the Offertory Sentences stand for. (P. B. page 73.)

2. The parables of lost things. (St. Luke 15:8-10.)

3. The parables of the talents and the Great Assize. (Saint Matthew 25:14-26.)

Key Statement and Thought Questions.

The first fits in with "Do you know" question 1, the three thought questions give additional material for discussion if needed.

February 15, 1942

QUINQUAGESIMA SUNDAY

LABOR AND CAPITAL

LESSON AIM:—To help John and Mary see still further the right use of property plus constructive work.

SCRIPTURE MATERIAL:—St. Matt. 20:1-15.

Note for the teacher. The scene: A time when there is a rush of work in the vineyard. The landowner, in need of many laborers, seeks them in the market-place according to Eastern custom. Such laborers were hired by the day for a denarius for the day's work which was from sun-up to sunset. Needing more laborers, he sought fresh labor during the day up to the eleventh hour. The second group was offered "what is right" and the last were not bargained with at all. This last group were paid first and received a full day's pay. The first group then complained. They did not complain that they had not received what they had bargained for but that those who had worked but a short time had received the same as they. The employer told the spokesman to take his money and go. It was true that he had overpaid the others but he had not defrauded those hired in the early morning. He was free to spend his own money generously if he wished. Only an evil eye or a grudging spirit could resent his generosity.

The purpose of the parable was to combat the popular view of the time that God was an employer of labor rather than Our Father. The work He required was a fulfillment of the works of the law and by the performance of good works, almsgiving, prayer and fasting, etc. by which man could pile up a treasury of merit and could put in a claim for a large reward in the future life.

This, of course, killed all thought of God as the Heavenly Father. So this parable was spoken to bring out the difference between the principle of the hired man and the son of a family.

If you use the Scripture lesson simply bring out the point that the householder was just to some and generous to the weak and also that the great problem between labor and capital is possible greed on both sides. The first hour laborers said: "If these last, one hour men, are given a full day's pay, we should receive more than a full day's pay. The householder said: "I have a right to do what I will with my own."

The first hour group would have been satisfied if the one hour group had received less.

While the parable does not deal with labor problems, it shows that even at that early time there was friction.

DO YOU KNOW QUESTIONS.

1. City life in the Middle Ages was in many ways as complicated as our life is today. The city dwellers were, for the most part, engaged in mechanical trades which were elaborately organized. This elaborate organization was typical of most of the life of the Middle Ages. No one was free to work on his own account. He was subject to the laws of his craft guild. Each guild was self governing and the main object of each was to prevent excessive competition and an over supply of labor. The training of the apprentice sometimes lasted for a dozen years. It was difficult to obtain entrance into a craft and the masters were limited as to the number of apprentices, usually not more than three to a single master. Every educated man in the Middle Ages passed through three stages: *Scholar:* (i) student (ii) bachelor (iii) master. *Noble:* (i) page (ii) squire (iii) knight. *Mechanic:* (i) apprentice (ii) craftsman (iii) master.

In Colonial times, the family was the unit and farms, then valuable because worked by the family, are valueless today because of changed conditions.

2. Vast quantities of food stuffs etc. are marketed under one management and in many cases produced in the same way because of the concentration of populations and also because of the demand for variety unknown in earlier times. People are better fed now as a whole than a century ago.

3. It is said that some types of shoes require 210 handlings after the order is received in the factory, embracing as many as 174 machine operations, 154 of which are performed on different machines with but 20 duplications.

DISCUSSION PROBLEMS.

These are three in number (1) Joseph and his brothers or the Family Green House (ii) People and Machinery or putting our brains to work to save time and exhausting manual labor. (iii) The Factory or cooperation in production.

What do I wish John and Mary to get out of this lesson much of which they will have had in the secular school.

1. I should wish John and Mary to remember that all the elements which go into the things we make come from God.

2. I should wish John and Mary to remember that it is the use of capitalized wealth and capitalized labor that counts. When you bring together these two great forces in the hands of a few leaders, these leaders have a tremendous responsibility. It is not a sentimental matter it is a moral matter.

3. I should wish them to remember (see Do you know question 2) that there have always been groups that worked together for the common material good of the group and that always they have tended to become selfish and short sighted.

4. I should wish them to remember that the ideals of Christ alone can keep any or all of these groups from becoming a menace to the civilization which created them and supports them.

These general thoughts are worked out in three problems.

General Problem 1.

JOSEPH AND HIS BROTHERS.

1. Joseph Hartman and the three elements he put into his Green-house, natural resources, capital, labor.

2. Joseph Hartman builds up a savings account.

3. Joseph Hartman becomes a capitalist.

4. Joseph, the capitalist and laborer, sacrifices his gains in order to help the family.

5. The boys accept the situation because they trust "Dad," because they know and appreciate the facts, and because they are working on a Christian principle.

6. They accepted the fact that there are such things as prosperous times and bad times.

7. What if they had said: "Let the old green-house go to smash?"

General Problem 2.

PEOPLE AND MACHINERY.

1. Why machinery?

2. The answer. In addition to the general answer given in the *Quarterly*

(Continued on Page 32)

THE SENIOR DEPARTMENT AND THE UNIFORM LESSONS

Texts: Senior Quarterly; **Editor,** The Reverend William R. Moody, B.D.
Intermediate Quarterly; **Editor,** The Reverend Cornelius S. Abbott

Subject of Course: The Christian Religion in the Modern World

January 18, 1942

THE SECOND SUNDAY AFTER EPIPHANY

RELATIONSHIP BETWEEN PARENTS AND CHILDREN

AIM:—To show that parents have a definite duty to their children which goes beyond clothing and feeding them; and that children have a duty to their parents, so soon as they are old enough; to stress the fact that parents and children should be friends; and to sketch, briefly, some of the important things that parents should teach their children.

KEY-SENTENCE:—

"Bring up a child in the way that he should go, and when he is old he will not depart from it."

SCRIPTURE LESSON:—Saint Luke 2:49-51; Ephesians 6:1-4.

FOR THE TEACHER

The Necessity of Forgiveness.

One of the characteristic and distinctive things about Christ's teaching is His tremendous emphasis upon the necessity of forgiveness between man and man. Time and again in His teaching He insists that God will not forgive us our trespasses toward Him, if we, from the heart, do not forgive the trespasses which our fellow-men commit against us. Remember that one of the important sections of the Lord's Prayer is this petition, "Forgive us our trespasses as we forgive those who trespass against us!"

This is a simple teaching, and perfectly clear, yet it has proved to be the hardest of all Christian teachings to put into practice in our lives. I suppose that the human race is as yet too uncivilized to take this command to heart. Many of us simply do not understand it at all, and those who do understand it have great difficulty in putting it into practice in times of stress. We all know how close anger is to the surface in the average life, and how easy it is for anger to flame into strife. Anger and strife are not Christian virtues.

We have all known people who make life unbearable for those around them, and for themselves, because they have never learned to control their temper. It is one thing to have a quick temper: it is quite another thing to let it go, against anyone who may be near, upon the slightest provocation. It is hard for a quick-tempered person to learn to control his temper, but it can be done! The Christian religion teaches this self-control, and insists that you cannot lead a true Christian life without some measure of it. It is not an easy thing to love your enemies, but it is a Christian thing. And it is a thing you can master for yourself, if you will.

THE LESSON PLAN.

1. The Responsibilities of Parents.
2. Children, Obey Your Parents.
3. Parents and Children Should Be Friends.
4. Parents Should Be Good Examples for their Children.
5. Children Should Be Trained for Practical Living.

EXPANSION OF THE LESSON PLAN.

1. Take this as an example of what sometimes happen in a family group. It is an extreme example, but it is drawn from life.

There was once a charming couple, wealthy and intelligent, who had two children, but they had no time for those children. The father was a very successful business man, much occupied with his work. The mother was an exceptionally able person, of high ideals, and with a great sense of responsibility toward the community in which she lived. She was active in many charities, and in club-work in her community, and she also fulfilled her many social duties. Her own children, however, were strangers to her, and she to them. These excellent people were very poor parents, and did not realize it at all. They surrounded their children with luxuries, and left them to be raised by the servants.

So the children grew up without knowing their parents except at a distance. The two of them,—a boy and a girl,—got none of their father's keen knowledge of the business world, and none of their mother's keen appreciation of duty owed to the community. This knowledge comes only through intimate personal contact, and the children had none of this with their parents.

So these two excellent and outstanding people let their children get away from them without realizing that they were doing it. When the girl made a run-away marriage,—and a bad one,—they could not understand it. And they were heart-broken when their boy turned out to be a drunken spend-thrift with no sense of responsibility at all. They blamed the children. In reality the blame was their own. With all their advantages of money and intelligence, they did not know how to be good parents. They supposed that children of good people naturally grow up to be good people themselves. Their mistake was a tragic one. Children, like plants, must be *cultivated* if they are to bring forth fruit to perfection. It is not enough to feed and clothe children well, and to send them to good schools; their souls need culture, too, and wise parents understand that home, and the intimate contact which the home should give between good parents and their children, is the best agent of education for soul-culture that this world knows. A wise old Seer, writing many hundreds of years ago, said, "Bring up a child in the way that he should go, and when he is old he will not depart from it."

2. That is half of the picture, but only half of it. If the parent owes a duty to the child, the child, so soon as he is old enough, owes a duty to his parents. St. Paul puts it this way, "Children, obey your parents in the Lord, for this is right. The first Commandment with a promise is, 'Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee!'"

The duty which a child owes to his parents is not a slavish obedience. Christianity does not demand that children remain forever tied to mother's apron-strings. There is a wise tolerance in true Christianity, a sort of seasoned balance, which is good. There is a natural, God-given tendency among young people who have outgrown childhood, and have not quite reached maturity, to revolt against parental control. This, within proper bounds, is good, because it marks the birth of self-reliance. Even the birds know enough to force their fledglings out of the nest when the time comes for them to learn to fly, and wise parents will profit by that example. There is nothing more pitiful than a grown man, or woman, who has never learned self-reliance. No good parent would want to stunt a child's growth in such a fashion. So, within proper bounds, the tendency to throw off the parental yoke is a good thing, and should be assisted by the parents themselves.

But young people who are ready to throw off the parental yoke should remember that experience is a great teacher, and that their parents have had the experience necessary to learn

many things. No young person should carelessly cast a parent's considered advice aside. Parents know many things worth knowing, and good advice from them, well received and put into practice, has prevented many a broken neck, and many a broken heart.

Young human beings mature slowly. Full physical maturity comes a good many years before full mental maturity. Here in America the average age for physical maturity is about twenty years, —for girls slightly sooner. But full mental maturity for both sexes does not come until the age of thirty years has been passed. This is a proven scientific fact. Those who are under thirty should ponder it well.

The surest sign of mental immaturity is the "cock-sureness" we meet in so many young persons. People who have "been around a bit" are not "cock-sure." They have had it taken out of them. "Children obey your parents" is a pretty good rule, even after we have begun to think of ourselves as fully grown.

3. Upon parents rests the first and major responsibility for their relationship with their children, whether it is to be good or bad, successful or a failure. No parents are perfect, therefore all parents need help outside themselves for the difficult business of raising children correctly. This is to be found in the Christian religion. Too few parents realize this now-a-days.

Parents and their children should be friends. The relationship between parents and children starts out with the parent fully-grown, and the child an infant. The primary responsibility, therefore, rests upon the parent. As the child grows, the parent should see to it that more and more responsibility for proper conduct is shifted to the child, and that the child meets that responsibility. More children are "spoiled" by over-kindness than by over-harshness. Over-kindness is usually a species of selfishness on the part of the parent. The parent "cannot bear" to see the child disciplined when the child needs it: that usually means that it is too much trouble for the parent to live up to the duty which training a child requires. There is a world of difference between correction applied in love, and correction applied in cruelty. Children instinctively know this.

Fathers and mothers are not always numbered among their children's best friends. This is usually the parent's fault. Parents who give intelligent thought to keeping their children's confidence and friendship rarely lose it. And they do not have to sacrifice good discipline to get it. Parents should take thought to make their home attractive to their children.

4. Parents should be good examples to their children. An honest parent will go a long way toward making an honest child.

5. Children should be trained for practical living, and the home is the best such training center. Parents should definitely try to pass on to their children the things they, themselves have learned about successful living.

(a) *Money.* Parents should teach their children how to earn money, and how to spend it wisely and well, and how to save it. This is a thing that can be taught and learned. Children should have some money of their own, and should be made to spend some of it, to give some of it to worthy causes, and to save some of it. By doing this they learn.

(b) Children should be taught to work, and should be paid for what they do. This is in preparation for after-life, when they will have to make their living.

(c) Children should be taught an appreciation of the fine things of life, art, music, and good books.

(d) Children should be taught unselfishness. Nothing is so destructive of happiness as selfishness.

(e) Children should be taught politeness. Few things will be more valuable to them in later years. A person is judged by his manners. Politeness will make friends: impoliteness will lose them.

(f) Children should be taught to be strictly honest. No child is born naturally honest. Honesty must be learned. Children who are not taught to be honest may end up in jail.

(g) Children should be taught to keep themselves morally pure. Many parents shy away from this. Children should be taught, tactfully of course, that their parents expect them to uphold a high moral standard. Impurity leaves a mark upon personality that is almost impossible to erase.

(h) Finally, children should be taught to worship God, and to cherish their place in His Holy Church. Religion is the golden thread which binds all the best things in a person's life together, and gives to them that unity which we know as character.

January 25, 1942

ST. PAUL'S DAY

THE THIRD SUNDAY AFTER EPIPHANY

THE PROPER USE OF LEISURE

AIM:—To show the Christian attitude toward leisure activity; the present-day need for Church interest in the leisure activities of the people; and what the Church is doing to meet this need.

KEY-SENTENCE:—

"The Lord Jesus recognized the fact that people have need for rest and recreation, and for happy, joyful amusement."

SCRIPTURE LESSON:—St. Matthew 11:16-19; St. Mark 6:30-32.

THE LESSON PLAN

1. Wholesome Amusement is a Necessity.
2. Relaxation Especially Needful Today.
3. A Great Opportunity for the Church.
4. What the Church is Doing to Meet this Need.
   (a) The Summer Conference.
   (b) The Retreat Movement.
   (c) Societies and Organizations.
5. Training in the Use of Leisure.

EXPANSION OF THE LESSON PLAN

1. We have a better understanding of human life today than many in the generations that preceeded us. The science of psychology has given us this better understanding of human personality and of its needs. The study of human behavior, and of human personality, on a scientific basis shows us, without doubt, that the Lord Jesus had a wonderful and true understanding of mankind. He knew, two thousand years ago, all the great truths which the science of psychology now affirms. The followers of the Lord Jesus have not always been "good psychologists," but the "good psychology" was always there, at the basis of Christianity, for the Master Himself put it there.

Take, for instance, the psychological truth that the desire to have a good time is a normal and natural part of every person's life. The Lord Jesus always knew that, and encouraged His disciples to be natural, normal, happy people. But some earnest Christians, in times before ours, were not able to recognize this need. They taught a "gloomy" sort of religion, and called it Christianity. In truth, it was not real Christianity, for authentic Christianity is never gloomy. The Lord Jesus was not a gloomy person, and the religion He founded is not a gloomy religion. One of the chief marks of a Christian person should be a sense of happiness and joy.

The Lord Jesus recognized that people have need for rest and relaxation, and for happy, joyful amusement. He insisted that this amusement be kept clean and high, but He knew that it is a necessary part of the normal life, and He entered into the happy and joyous activities of the people who lived about Him. A careful study of the parables will show that He was not a hermit, secluding Himself from the life of the people, but a natural, normal person, with a keen sense of humor. He was a welcome guest at a wedding feast. People thought Him attractive, and liked to have Him around. He distinctly told His Disciples never to go about with a long face and a "pious" air, as if to advertise how religious they were! "When you are fasting," He said to His Disciples, "wash your face, and comb your hair, and go out with a smile. People will not know you are fasting, but God will know, and after all, the fast is undertaken for Him, and not for men!"

The Lord Jesus recognized that everyone,—and especially those who are working very hard,—need periods of rest and relaxation. Often we find Him saying to His Disciples, "Come ye apart into a deserted place and rest awhile." (St. Mark 6:32.) He called them apart in this fashion many times when they were very busy indeed. You might be tempted to ask, "Were they not too busy to go and rest?" The Lord Jesus did not think so. He realized that they would do more work, and better work, because of that rest and relaxation; therefore the more work pressed upon them, the more He insisted upon these times of quiet renewal.

These periods of rest and relaxation always included prayer to the great Heavenly Father. The Master knew,—better, even, than some modern psychologists seem to know,—that prayer brings great refreshment of the spirit, and that refreshment of the spirit helps wonderfully to refresh the body.

2. We people in America, today, need to heed the Master's warning about rest and relaxation. We Americans are a nervous people. We live under great tension. The pace of our life is hurried and rushed in the best of times, and it is ten-fold more so today in the midst

of a fevered preparedness effort. We ought to remember the wisdom of the Lord Jesus who, the more He had to do, the more insisted on regular times for rest and recreation, for the body, and for the spirit. Adequate rest and relaxation for body and spirit is necessary to the highest efficiency in work.

Here in America today we have a special problem to solve in regard to leisure time. It is the problem of the leisure time of the thousands of young men who have been called from civilian life into the armed forces of our nation in this time of national emergency. These are not professional soldiers: they are citizen-soldiers, our own boys from our own cities, towns, and farms. When the emergency is over they will go back into civilian life. Their welfare, physical and mental and moral is of great concern to us all. They are required to work hard at small pay. When their work-time is over, and they have a few hours leave, the nation should see that provision is made for healthful, happy amusement and relaxation.

In the camps this leisure-time activity is under the direction of the United Service Organization, a unified group composed of Protestant, Jewish, and Roman Catholic agencies, operating under Government rule. This work is supported by the free-will gifts of all Americans. The Government does not support it.

But soldiers on leave frequently visit nearby towns and cities. Outside the Camps and Cantonments the U.S.O. does not operate, and the responsibility for recreational activity for soldiers on leave falls upon the community generally, and a large share of that responsibility falls upon the Churches. This is a problem for us all, but especially for those who live in cities near the great war-training centers. Is your church cooperating in this vitally necessary work? And what part have you in it?

3. Our intensive defense effort has brought us other problems in addition to the problem of the soldier on leave. The opening up of defense work in many new places, and the expansion of many factories, all calling for great numbers of new workers, has produced a great new problem for America. Thousands of men have answered this call, and have moved in with their whole families. Housing shortages have sprung up over-night. Certain towns and cities have found themselves doubled in population in a few months. These families must be properly housed, and cared for by the community. Think of the great problems thrust upon any community which doubles its size in two months! Housing, sanitation, policing, schooling,—these things cannot be arranged in so short a time! "Boom towns" always face shortages in these vital community services which the rest of us take for granted. Therefore "boom towns" also face moral problems which go along with these shortages. Many towns in America that have not thought of themselves as "boom towns," have suddenly become so. They are crowded, *and over-crowded,* with new people, who must be cared for, especially in the matter of *religion,* and of *leisure-time activity.* These are the responsibility of the churches already established there.

It will not be easy to meet this responsibility. Churches never have an over-plus of financial backing. Many parishes just manage to get along as it is,—how are they going to meet this new, vitally important missionary challenge? Only by understanding the greatness of the need, and by attacking it in the spirit of consecration and self-sacrifice. Churches should organize lay-teams to go out and contact these new people and bring them into the circle of the Church's life. It can be done! And churches should provide recreational facilities wherever possible,—and usually it is possible!

Ministering to the *emergency needs* of the nation is an important duty of the churches just now, but it is not the *most* important need. The most important need is to do the ordinary job of the Church well! The emergency needs are appealing, but the old average, every-day task of the churches is still with us, and must not be neglected!

Even in those communities not touched by the defense effort there are people who need to be ministered to, and many of them are outside any church. Those who are in the churches need to be ministered to, as well as those outside. The Church must remember them, and must take every opportunity to teach them, and to strengthen them in the Faith. Their leisure-time gives the Church its big opportunity for this necessary teaching!

The Lord Jesus used the leisure-time of the people of His day for just such instruction. He went to Jerusalem at feast-times, when the people were there in crowds on holiday,—or rather, *Holy Day.*

St. Paul also used this technique in his teaching of the people. In Ephesus he hired an amphitheatre, and there staged debates to attract the people after their work-hours were over.

4. The Church realizes its opportunity to teach people in their leisure time, today. Let us consider some of the things the Church is doing in this line.

(a) *The Summer Conference.* The tremendous growth of the Summer Conference as an instrument of Church teaching is testimony to its value. These Summer gatherings,—usually of young people,—are half schools and half vacation-camps. They combine study with recreation. The first one of these Summer Schools of Religion,—and still one of the largest and most influential in the Church,—was Wellesley. Other great regional centers of this work are Sweetbrier, in Virginia, Gambier, in Ohio, Kanuga, in North Carolina, Sewanee, in Tennessee. There is a great conference center in Colorado; and there are others throughout the West. These are regional centers: no mention can be made, for lack of space and accurate information, of the many Diocesan Camps and Summer Schools of Religion. They are all doing a fine work. In an overwhelming majority of cases the teachers and other workers donate their time and effort, working for love of the work, and receiving no remuneration except the satisfaction of seeing a needed job well done. Many pay their own expenses in addition to giving their services.

Bishops who have Diocesan Conferences freely confess that the best way to get an idea across to their parishes is to have it taught in the Summer Conference. The inspiration which young people get in these leisure-time Schools of Religion goes directly back into the Parishes where it "goes to work" for the rest of the year.

(b) *The Retreat Movement.* Another great instrument for leisure-time instruction now being used in our Church is the "*Retreat.*" This is one of the oldest and best instruments the Church has for renewing the vision and faith of individual Christians. It has been neglected in our Church for a great many years, however, and is just now coming into use again. The Retreat has its own technique, well worked out and time-tested. It is entirely religious in emphasis. It puts aside all worldly contacts, and enjoins a strict rule of silence upon the retreatants. It emphasizes prayer and meditation and self-examination in an ordered routine, under the direction of a trained and skillful leader.

(c) *Societies and Organizations:* The Church has many societies and organizations which offer programs of study for leisure-time. Space limitations forbid an attempt to put them all down here. Make your class draw up its own list of them, noting briefly what each one attempts to do, and how.

5. The Church may plan to use leisure time, but after all, the final decision is up to the individual Christian. You may waste your leisure-time, or you may use it to advantage. This is a question of self-training in the proper use of leisure, and it is something which each one of us may accomplish if we will. We should teach ourselves to use our leisure-time, not in purposeless loafing, or worse, but in worth-while activity. As Christians we should not forget that a part of our leisure time belongs to God, and to His Church, for learning and for service.

February 1, 1942

SEPTUAGESIMA SUNDAY

CHRISTIANITY TEACHES BROTHERHOOD

AIM:—To show that Christianity teaches brotherhood: to show the difference between Christian brotherhood, which is unlimited, and other brotherhoods, which are limited by racial lines, or class lines.

KEY-SENTENCE:—

"The Kingdom which the Lord Jesus came to earth to establish, is a universal brotherhood, based upon a fervent love of God, and upon mutual helpfulness, understanding, and forgiveness between man and man."

SCRIPTURE LESSON:—St. Matthew 5:43-48.

THE LESSON PLAN

1. A Practical Lesson in Brotherhood.
2. Christianity teaches Brotherhood.
3. True Brotherhood Transcends Class Lines.
4. Brotherhood Demands Equal Opportunity for All.
5. Brotherhood does not Mean Uniformity.
6. Christianity is Brotherhood in Action.

EXPANSION OF THE LESSON PLAN

1. The following story, which is based on fact,—although the name of the man

involved is fictitious,—will help you illustrate the idea of brotherhood-in-action to your class.

Mr. Jones, of Philadelphia, was visiting his son at a summer camp where the boy was spending July and August. Mr. Jones, who was a successful business man, wanted to see for himself the way the boys were cared for at the camp, so he appeared without warning, and asked to be allowed to go about and see the boys at their various activities. He looked at the archery field, and studied the charts on the bulletin board which showed the record of the boys in their sports and nature studies; and then the bugle blew for swimming, and he went down to the lake to see how they managed that activity.

Down at the lake he stood by the life-guard on the dock, and saw how well everything was organized. Suddenly the swimming-instructor blew a whistle, and called out, "Buddies together!", and every boy in the water made for the shore, and came out at once, and grasped another boy by the hand, and held the joined hands up for the life-guard to see. As soon as it was apparent that each boy had found his partner, and that no one was missing, the water-sports began again.

Mr. Jones was much impressed by this. "We call it the 'buddy system'", said the swimming-instructor. "It has many advantages. It enables us to make a quick and absolutely accurate check on the boys in the water whenever we want to. Before he is allowed in the water, each boy is assigned a 'buddy', and he must keep check on that buddy all the time. Several times during the swimming period we call for the buddies to get out of the water and show that they know where their buddy is by joining hands. If a boy cannot find his buddy, we know it right away, and we know whom to look for."

"Have you ever had to look for anyone?" asked Mr. Jones.

"No," replied the instructor, "and as long as we have the 'buddy system' I do not think we shall ever have to do so. We use practical brotherhood to catch the trouble before it happens."

That night the camp authorities asked Mr. Jones to say a few words to the boys around the camp-fire, and he took as his "text" their swimming-call, "Buddies together!" "I was much impressed," he said, "with your plan to make the swimming-hour safe. You have learned one of the simplest, yet one of the most important and one of the most neglected truths of life, the importance of looking out for your 'buddy.' If you will remember that simple rule, your life will be happy and successful. Get as many 'buddies' as you can, and then, all of you, stand together. The word 'buddy' means 'brother', and there is nothing in life so important as real, sincere brotherhood. If more people in the community would look out for each other as you boys did down at the lake today, it would be a happier, better world."

2. Mr. Jones was right. Practical brotherhood is one of the most important, yet one of the most neglected things in the life of our world today. And Christianity teaches brotherhood. The Lord Jesus came to proclaim world-wide brotherhood among men, under the Fatherhood of God. Mr. Jones advised the boys in his son's camp to "make their lives successful and happy by making many friends." Christianity has always taught that same great truth. The friendship Christians are advised to seek is unlimited. Do you remember the parable of the Good Samaritan? The whole point of that Parable, which the Lord Jesus told, is that good Christian people should act toward everyone, even strangers, even *enemies*, as if they were *friends!*

To treat an enemy as a friend is not easy, but it is Christian. And if we will begin, today, to treat everybody as a friend, we will hasten the day when the whole world will live in friendship and brotherhood.

3. There are many "brotherhoods" in this world today, but most of them are strictly limited. They offer friendship to those who are within their strictly-drawn lines, and they show hatred and repulsion toward those who are outside. These brotherhoods are evil, not because of the friendship which they show within themselves, but because of the hatred which they show to those outside. As a matter of fact, the hatred which they practice toward those outside, quite frequently turns itself inward, and disrupts and destroys the friendship which is advertised to reign there. See the Nazi "brotherhood," which is based upon a highly advertised love of one particular "race": even inside that circle of "brotherhood" there is a network of espionage and cruelty. The truth is that you cannot practice hate with one hand and love with the other. Christ understood this: He made His brotherhood *universal.*

In modern Germany an effort is being made to establish a "brotherhood" based on "racial inheritance," on "blood and soil." It will fail. In Russia an effort was made to establish a brotherhood based on *class* lines. And in order to establish that "brotherhood" the Soviet leaders said it was necessary to "liquidate,"—that is murder,—all except the members of one class, favored above the others. You see the result of *that* experiment!

The classic example of this "limited brotherhood" may be seen in India, in the wretched Caste System. Each Caste has its own brotherhood within itself, and its own antagonism against all other Castes. The result of this kind of limited brotherhood has been the social paralysis of India.

The only brotherhood really worth having is an universal brotherhood, such as is set forth in the Christian Gospel, a brotherhood based upon a fervent love of God, and a fervent love of ones' fellow man for God's sake.

4. True brotherhood in the social order means equal opportunity for all. Here in America we have come closer to reaching that ideal than people have come anywhere else in the world. This is not boasting, it is simple truth. We are a long way from the ideal, as set forward in the Christian Gospel, but we have come farther along the road than any other people anywhere in the world. For this we should thank those who founded our country upon the principles of Christian Democracy. We must defend this great social advance which has been made here with our lives, if need be.

5. True brotherhood means equality of opportunity, but not necessarily *uniformity.* Human society is a very intricate thing. Many social reformers insist upon treating human society as if it were very simple, and completely in accord with the theories they happen to hold at the moment. This is a dreadful error, comparable to that made by the ancient Grecian inn-keeper who insisted on making every traveller fit his bed. If they were too short, he stretched them: if they were too long, he cut them off. In the end it turned out to be very hard on the travellers, and very messy. We must remember that as there are many men, there are also many minds. Talents differ, and they differ in value to the community. Rewards, therefore, for talent, will differ, too. The reward must be fair, but not necessarily uniform.

6. The crux of the matter is this: each member of a brotherhood should have kindly help to develop his God-given talents to the fullest extent for the benefit of the brotherhood as a whole, and,—as a secondary aim,—for himself. That means a two-fold duty, the duty of the community toward the individual, and the duty of the individual toward the community. St. Paul said, "Bear ye one another's burdens, and so fulfill the Law of Christ." That is brotherhood. That is Christianity in action. Christ bore our burden on the cross, and He expects us, as His faithful followers, to help bear the burdens of others who are with us in this present world. Christians are "brothers in Christ." The Christian Church is the "Beloved Community."

February 8, 1942

SEXAGESIMA SUNDAY

THE CHRISTIAN ATTITUDE TOWARD PROPERTY

AIM:—To show what the Christian attitude toward property should be; and to make some practical suggestions about the use of property by Christians.

KEY-SENTENCE:—

"Better not have any property at all, than to have it on a less than honest basis."

SCRIPTURE LESSON:—Saint Luke 16:1-13.

THE LESSON PLAN

1. Why Be Strictly Honest?
2. Property a Secondary Consideration with Christians.
3. The Necessity of Honesty.
4. The Christian is God's Steward.
5. The Necessity of Charity.
6. The Danger of Riches.
7. Wise Rules about Possessions.

EXPANSION OF THE LESSON PLAN

1. Use the following modern parable to begin your lesson with your class.

Two men in an automobile stopped in a filling-station in Chicago to get a tank full of gasoline. The attendant was very much rushed, and in making change he gave them a five dollar bill instead of a one, but the man to whom he gave it called his attention to it and gave it back to him. As they drove away the other man in the car said, "Why did you do that? That fellow was being careless and deserved to lose that money. It was his mistake, not yours.

I should have put that five dollars in my pocket. I cannot be bothered to count money for all the clerks in Chicago, who should have learned how to make change before ever taking such a position."

"I will tell you why I did it," replied the man. "I have several reasons, but the most important to me is that I have to live with myself, and I would rather live with a person I can respect. If I had taken that money, it would have bothered my conscience. That young fellow would have turned up short at the end of the day, and would have had to make it up. I know that he cannot afford to lose that much. The money would have been welcome to me, but it would not have meant nearly so much to me to get it as it would to that young fellow to lose it."

"Another reason I gave it back," he continued, "is that I have made a friend. That young man is grateful to me, and when I go in there again I will get better service. It was not to get that better service that I gave it back, but I will get it, and it may amount to more than five dollars worth in the end. I think Benjamin Franklin was right when he said, 'Honesty is the best policy.'"

"Another thing that influences me," he said, after a pause, "is that I have imagination. I hate to be short-changed, even when I am myself responsible, and I put myself in that fellow's place. I am Christian enough to believe that I should treat him as I would like to be treated. I hope I have not been too frank in my answer to you; but you asked me a very pointed question, and it seemed to me to deserve a pointed answer."

2. That man illustrates the true Christian position about money. The true Christian thinks it is important to know how money comes, and to know that it comes clean, much more important than it is to have the money itself. With a true Christian property is a secondary consideration. He knows very well that there are many things in this life that are more worth having than money and property. It is pleasant to have money. It is vital to the Christian's peace of mind to have self-respect. It is better to have true friends than to have money. It is better to have honesty than to have money. What shall it profit a man if he gain the whole world, and lose his own soul?

The Scripture Lesson for today includes the parable of the "Unjust Steward." This man was dishonest, and his lord was about to catch up with him, so he deliberately set about making friends among his lord's creditors, so that if he should lose his job, he would find these men under obligation to him. When his lord found out about it, he commended the rascally fellow, not because he had been dishonest, but because he had shown a great amount of worldly wisdom and foresight. "Be as wise in your goodness," says the Lord Jesus, "as that man was in his wickedness." The man in Chicago who gave the five dollars back to the filling-station attendant was being "wise in his goodness." He was keeping his own conscience clear, and at the same time was making a friend.

3. The Necessity of Honesty. We may not realize it, but honesty is necessary to civilized life. If the fundamental basis of our life were dishonesty, civilization would not last three weeks. Business, trade, commerce, and all attendant activities, are based upon the premise that people will deal honestly. And by and large, they do act honestly. There are dishonest people, and their deeds make the news; but for every crook there are many honest men and women. On a purely worldly basis "honesty is the best policy." If you are cheated in a store, the chances are you will never go there again, and the chances are you will tell your friends about what they did to you. Honesty is the only policy that works out successfully in the long run. A dishonest business must move frequently, and change its name often.

For the Christian, honesty is the *only* policy. The Christian should never "cut corners," take advantages of other people's mistakes, and engage in business practices which are "legal," but morally questionable. The Christian knows that it is better not to have any property at all than to have property which has been gotten dishonestly.

4. As a matter of plain fact, the Christian knows that he is God's steward, holding all his property in trust for God. Nobody in this world really "owns" anything. We "hold" property, but we must, someday, give up that holding. That is the meaning of the word "tenant," a "holder." We do not "own" our possessions; we are "tenants" only. Even our dearest possessions will sometime pass to another, after we are gone. All property in reality belongs to God, who allows us to "hold" it for Him; and when He calls, we must put it down, and another will take it up.

The Lord Jesus told a pointed little story which illustrates this. The story is about a wealthy man whose farms and fields brought forth abundantly, and he had so much he did not know what to do with it; so he tore down his barns and built greater, and stuffed them all full, and then said to himself, "Soul, take thine ease! Thou hast much good laid up for many years!" But God said to him, "Thou fool! This night shall thy soul be required of thee!"

The good things which we have are not really ours, they belong to God. He graciously allows us to use them, and to take joy from them; then should we not use part of this good that He has entrusted to us for His work? He expects us to do so, and the day is surely coming when we shall be called upon for an accounting!

5. The Christian, seeing all this, sees clearly the *necessity* for giving of one's means to charity. God's work should not be allowed to suffer, while the false steward fattens on what, by right, belongs to his Lord! Nothing is more contemptible than the man, the woman, who holds great wealth by God's grace, and has not the grace in return to give a little of it to the relief of God's poor!

6. It is dangerous to the soul to set your heart upon riches. The Bible gives us a solemn warning, "If riches increase, set not your heart upon them." And the Lord Jesus tells us that it is very hard indeed for a man who trusts in riches to enter into God's Kingdom. "Just as hard as for a camel to go through the eye of a needle," said the Master. Picture that! To get into God's Kingdom the wealthy man must stop "trusting in his riches," and begin to trust in God, and to obey Him. Wealth and riches are dangerous things, and filled with great responsibility. The true Christian, if he be wise, will take heed to learn the real meaning of "Christian Stewardship." There *is* a right use of riches. The Gospel tells us what it is. It is to use the good things which God has given us as a good steward, for God's work in the world. The good steward has a right to a reasonable living from the things God has given him; but no good steward supposes that he has a right to use *all* for himself. The Bible tells us that as good stewards, ten percent of what we make belongs to God. How many of us obey that rule? If every Christian did obey it, there would be no lack of means for God's work.

7. Wise rules about possessions:

(a) Be careful about money. It is powerful. You do not have to possess much of it in order to misuse it.

(b) Learn to save. To spend all you make leaves no margin for safety: to spend more than you make invites disaster.

(c) Learn to spend. Multitudes of people do not know how to spend wisely. It takes more wisdom to know how to spend, than to know how to save. Do not buy things you do not need: do not do without things you need, and can afford.

(d) Be careful of your credit. It is the best friend you have. Never borrow more than half of what you can reasonably expect to pay back.

(e) Learn how to give. Wise giving is a great art. Earnest people often do as much harm as good with their gifts. Be wise, and before you invest in a charity, investigate it thoroughly.

(f) And remember,—a true Christian must give a part of his income for God's work in the world. As a true Christian, support God's Church with gifts and loyal service.

February 15, 1942

QUINQUAGESIMA SUNDAY

LABOR AND CAPITAL

AIM:—To show that the problem of the struggle between Labor Unions and Capital is very complex, and that not all of it by any means involves moral questions, and that the Church should confine its participation in this question to those cases where God's Moral Law has been violated: and to show that Christian cooperation would give the basic answer to this great problem.

KEY-SENTENCE:—

"It will cost much sacrifice to Christianize the relationship between Capital and Labor, but it will be worth all it costs, to Capital and to Labor, and to the nation as a whole."

SCRIPTURE LESSON:—St. Matthew 20:1-15.

FOR THE TEACHER

"The Habit of Prayer."

The Lord Jesus often spoke to His Disciples about prayer, and about other things which they would have to practice in order to be His true followers. When He did so, He stressed the matter of regularity in these things.

On one occasion, the Evangelist tells

us, He spoke a parable to them, "to the end that men ought always to pray, and not to faint." It was about a widow who made her plea to an unjust judge. This man cared nothing for the poor woman, nor for her cause, and being unjust himself he did not care very much to see justice done. But the woman cried at his gate day and night, and would not go away, and finally,—not because he had any care for justice, but because he was tired of being bothered by her,—he gave her justice. "How much more will my gracious and just Heavenly Father be ready to hear the crying of His children, continually coming before Him, though He bear long with them?" asked the Lord Jesus.

Thus the Master teaches us to pray continually to our gracious Heavenly Father, in the assurance that He will hear us. He insists that we should make prayer a habit!

And by logical extension, we should also make a habit of the many other things which are of importance in our religion. We should make Bible Reading a regular habit. And we should make Church-attendance a regular habit, and the reception of the Holy Communion, and our works of charity and of service.

Habit is a very strong force, and we should call upon it to aid us in our religion. The establishment of good habits in religious exercise is more than half the battle where Churchmanship and its duties are concerned.

THE LESSON PLAN

1. The Basic Problem.
2. A Matter for Governmental Decision.
3. Moral Questions.
4. Is the "Capitalistic System" Unchristian?
5. Christianity the Answer.

EXPANSION OF THE LESSON PLAN

1. The question of the struggle between Organized Labor and Ownership is one of the most vexed and complicated in the world today. As a matter of fact most people who talk about it have no real idea how complicated it is, and most of the "solutions" offered by well-meaning people spring from a profound ignorance, or else from a serious over-simplification of the problem.

This is much too big a problem to discuss fully in one session of a Sunday School Class; and for goodness sake please do not assume an attitude of omniscience with your class and tell them you know the solution for the problem of Capital and Labor. Some of the lads and lassies may know better!

The best we can do in the brief time we have at our disposal is to try to clarify the problem a bit for the boys and girls, and to try to point out what the basic problem really is, and what Christianity has to say *toward* an answer.

In the first place, the struggle between Capital and Labor in America is not a struggle between "Capital and Labor" at all, but between Organized Labor and Ownership, which is a different thing.

You may not think it is a different thing, but it is.

The "struggle" between Capital and Labor is a Marxian theory, which may or may not be true. This writer thinks it is *not* necessarily true, and that it is not really true of America, where the vast majority of "labor" has no real argument with "capital," because here in America most people are laborers with one hand and capitalists with the other. Shall the right hand fight against the left? God forbid! At least, not while they are in the same body!

But the "struggle" between Organized Labor and Ownership is a present reality. In America, at least, it is not a "class struggle" such as Karl Marx so intriguingly described for us, and such as most of us blandly suppose it is. As a matter of fact, labor unions in America are themselves "corporations," part of our "capitalist" set-up. They are not "class-conscious," they are "union-conscious," and their "reason for being," like that of any other "corporation" in our present social system, is *money*, and *power*.

The tension between Organized Labor and Ownership in America is not a "class tension," but an old fashioned fight as to how the profits, if any, are going to be divided, and who is going to run the business, anyhow. This is the truth.

Having cleared away to this conclusion we are in a position to see the central problem: it is a question of selfishness: it is a battle of who is going to get the most.

If selfishness is the basic problem, we know that Christianity really has the answer to it, for Christianity suggests in place of the idea of selfishness the ideal of service.

2. When you have stated the basic problem, however, you have not by any means arrived at a "solution." Even if Christianity is the answer, we must find a means to apply it, and that is *some* problem.

It is a desperate hard problem because the basic question lies under so many tangled collateral questions. There are so many angles to it. It is like a large ball of very much tangled string. The basic struggle may itself be simple, but it cannot at present be untangled from other questions. To solve the basic problem you must solve all these other related problems too, and at the same time!

The labor situation is very sensitive to economic and political conditions, and these change almost from hour to hour, and to a different degree for every industry. The labor situation is not "academic;" it is a problem which touches people where they live, and that makes a great difference. You can argue calmly about whether a man ought to starve before he would steal, —if you are well-fed. The argument between Organized Labor and Ownership touches the pocket-book of both. It often touches deeper than the pocket-book; it reaches into the family, and profoundly affects the living-standard of the group. Who is to say whether the desire to get more wages,—or more return on an investment,—is "selfishness," or justice? Selfishness *is* the basic problem, but the question of when it is selfish, and when it is not makes the tangled difficulty,—or a great part of it.

First of all, let us "slice" our problem in two! Much of the struggle between Organized Labor and Ownership, in this day, is a question of Civil Law, and the Church has little or nothing to do with it. These disputes about Civil Law are not the responsibility of the Church, and Churchmen should not try to drag the Church into it. We have a duly elected Congress to set up proper legislation, and we have Courts fully able to construe the laws Congress makes. It is the function of Government to maintain peace and justice in the social order, and by and large Government is fully capable of performing its function here in America. The Church has no business putting itself on the side of revolutionary groups,—mostly foreign to our way of life anyway,—who are dissatisfied with the way our Congress, Courts, and Executive make, construe, and administer the law. The Church is not the Government. Its province is not the Civil Law.

3. But the Church does have a right to speak out when the Moral Law of God is being violated. If the Government violates the Moral Law of God by some law it passes, the Church must speak against it. If Organized Labor violates the Moral Law of God in its struggle to get what it calls a fair share of the profits of industry, then the Church must speak out against it. If Ownership violates the Moral Law of God in its treatment of labor, then the Church must speak out against it. Only when there is a moral question involved has the Church a right to raise its voice in opposition, and then it has not only a right, but a *duty* to speak. That is often enough.

Most of the serious labor trouble in this nation just now is the result of Organized Labor's effort to dominate American industry. The trend in law-making for many years has been to favor organized labor, and the laws now on the books give Organized Labor the most favorable position it ever had. But labor leaders see the opportunity to make Organized Labor absolutely dominant in American Industry, and the strikes which most plague our country are "jurisdictional" in character. They represent fights to eliminate "company unions," or "enemy" unions; or they are called for the purpose of securing the "closed shop,"—meaning the complete control by the Union of who shall work in the industry, who shall be hired, who shall be fired, and of hours and conditions of work,—and the "check-off,"—meaning the deduction of union dues from the pay-check of every man, and its payment to the union by the employer, before the check is given to the man for his work. That means he has no control over the union officials, who get the dues anyway, and in the great unions this amounts to many millions of dollars, which are then used for "public relations," "political pressure," and in any other way the union officials think will be to the advancement of their cause.

Think about this a while. The struggle for this absolute control of industry by the Unions is still going on, but the battle is going to the union side at present. If it should succeed, and wherever it succeeds, it gives the labor leaders in the unions absolute control of industry, without any of the worries about marketing the product, and paying the ever-mounting taxes. Many feel that if Organized Labor is going to control industry, it should also be made to take a more direct share of the problems and burdens of marketing and of taxes.

There is a great temptation for the

Church to be drawn into this struggle. Many Churchmen are on the side of Organized Labor, and many are on the side of Ownership and Management. Churchmen may take sides, *but the Church must not,* except in those cases where God's Moral Law is obviously being violated by one side or another.

4. Anyone who is not blind will see that there are many factors in the labor problem which operate quite independently, and are outside the control of men of good will. Many of the serious dislocations which work great hardship upon both Labor and Capital are inherent in the present system itself. For instance: even an employer of good will cannot pay wages in excess of the earning capacity of his plant. By far the greater part of our industry rides on a great cushion of debt. Thousands of people have put up the money to finance the industry, and they expect, and have a right, to an income on that money. That income must come out of earnings. Then there is the tax burden on industry, which must be paid out of income. Overhead expense, quite apart from labor, must also be paid,—and this includes materials, machines, upkeep, housing for the industry, advertising, and marketing. In this heavy overhead labor is only one item. If, by reason of market conditions generally, income falls, the Management must reduce expense accordingly, or face ruin, But reduced expense means less wages per hour, or less hours worked a week, or some men laid off from the job. A factory owner may be a good Christian man, well disposed and kindly, but in the face of a situation like that he cannot help himself. So the question rises, "Is the system under which we live so faulty that Labor can never get a square deal until the system is changed?"

The majority of our people here in America realize that our system of life is not perfect, but they firmly believe that it can be made better by orderly progress, and does not need to be overthrown by violent revolution. The followers of Karl Marx have seriously over-simplified this question. They picture "Ownership" as a bloated, undeserving, hoggish man in a high silk hat, living on sugar and spice and all things nice without having worked for it at all, and they picture "Labor" as a fine, hard as nails, clean-cut man in overalls, who lives on cheese-parings, and by his hard work furnishes the worthless "Capitalist" with the sugar and spice and everything nice. These followers of Karl Marx also have their over-simplified cure. The nice, strong laboring-man wacks the hoggish capitalist over the head with a nice hammer, and takes the sugar and spice and everything nice back to the factory with him where he lives happily ever after enjoying good clean labor and all of its rewards at one and the same time. The only trouble with this picture is that it is a pure dream, and has only the vaguest relation to reality. The "Capitalist" usually turns out to be a good, hard-working man, who got where he is because he had ability. The laborer himself is not always a "nice, strong, noble fellow," any more than the "Capitalist" is. In fact, they are both pretty much the same here in America.

But the most convincing argument against the Marxist theories is that wherever they have been able to overthrow the "system," they have put in its place either utter destruction,—as in communist dominated sections in China,—or total slavery to the State, as in Stalinist Russia.

We, the majority of Americans, believe that, in spite of its many faults, our way of life works more fairly and equitably than any other system this world now knows, or is likely to know. And we believe that under our system there can be natural growth into even better things.

5. We attribute this to the influence of Christianity in our Democracy. Christianity is not dependent upon Democracy, for Christianity can exist under almost any kind of government: but there are certain kinds of government that are more well-disposed toward Christianity than others. Our Democracy came into being under Christian influence. And in our Democracy the application of the principles of the Christian Gospel is the logical and basic cure for trouble between Capital and Labor. The elimination of selfishness would go a long way toward curing labor disputes, and would open the way to further progress in those matters where the system is as yet imperfect. Christian cooperation is the real answer. It would work wonders if it were really tried.

BEGINNERS' DEPARTMENT

(Continued from Page 9)

Prayer because He gave it to us. Perhaps you would like to hear more about how Lord Jesus taught us to pray. Listen to this story.

1. *The Story:*—Tell today's story found in the *Leaflet.* Show pictures of Lord Jesus praying. Inspire the class to make up spontaneous prayers. Teach them that prayer is talking to God. We can pray any time or any place. Say the Lord's Prayer together.

After the story, plan a worship period based on prayer.

2. *Worship Period:*—(a) Play "Morning Prayer" on the piano. Tell the class the name of the selection you play.

(b) Opening Sentence: Luke 11:1. One of His disciples said unto Him, Lord, teach us to pray.

(c) Read the Lord's Prayer from the Bible. Choose children to hold God's Book and repeat the Lord's Prayer.

(d) Sing: Greeting Songs. Make up songs about the weather.

Sing Prayer Hymns:

"Father, we thank Thee for the night."

"Jesus tender shepherd hear me."

(e) Offering and Response:—Choose two children who have had recent birthdays to receive the offering. Sing, "Praise God from whom all blessings flow."

(f) Kneel and say the Prayer Lord Jesus taught us to say. Stress correct posture for prayer. Children may make up original 'thank you' prayers.

(g) Sing; Prayer Hymns and favorite songs.

(h) Salute the American Flag. Sing America. Pray for our country.

Before the children are dismissed give each one a card on which the Lord's Prayer is printed. All repeat the prayer holding the card. If time permits mount it on heavy construction paper and tie a ribbon at the top. Suggest that it find a prominent place in their bed room where they can see it just before going to sleep and the first thing in the morning.

3. *Dismissal:*—Thank all who were especially helpful. Dismiss the group with a short prayer.

JUNIOR DEPARTMENT

(Continued from Page 16)

IV. Our Lord approaches the mad man.

V. The curing of the mad man.

VI. The drowning of the swine.

VII. The Lord sends the mad man to his home.

VIII. Application.

Discussion and Application.

1. No matter how great a physician is, he can do little if he does not have the confidence and trust of his patients. Our Lord always made use of that trust or faith. Even in the case of this poor mad man, with his personality our Lord captured his faith. While other human beings disturbed him, our Lord's presence quieted him. He seemed to recognize our Lord's power. Because of that trust, which he himself could not understand, our Lord cured him of his madness.

2. Our Lord taught and expected the cured man to trust in himself. Our Lord gives us strength to use. We must use the opportunities that our Lord gives us. We must learn to rely on ourselves knowing that our Lord will give us strength to make our own decisions.

Note Book Work.

For a fifth question for Part II, see who can write the best explanation as to why our Lord was called the *Great Physician.*

Find a place in their note books for the boys and girls to write down their Lenten Rule. Do not make this rule too complicated. Be sure it is possible for each boy and girl who writes it down to keep it.

Church Teaching.

This Wednesday is Ash Wednesday, the first day of Lent. Explain the significance of the name of the day. The name is derived from the practice of sprinkling ashes on the heads of those, who were put to public penance on that day. This ceremony has not been retained in the Prayer Book.

The keeping of Lent can be traced to a period very near that of the Apostles. The name comes from an Saxon term meaning *spring.* It was probably so called because it was the 'spring fast.' The Sundays in Lent are not included in the forty days. No Sunday is a fast day, as on every Sunday we celebrate the resurrection of our Lord.

THE BIBLE CLASS AND HOME DEPARTMENT

Text: Bible Class and Home Department Quarterly

Editor: The Very Reverend Hiram R. Bennett, D.D.

Subject: The Creed and the Scriptures

January 18, 1942

THE SECOND SUNDAY AFTER EPIPHANY

JESUS CHRIST THE SAVIOUR OF THE WORLD

SCRIPTURE:—St. Luke 19:1-10. (cf. St. Matthew 18:10-14.)

TEACHING OUTLINE

"Jesus Christ the Saviour of the World!" This is one of the great doctrines of the Church, and it has been taught expressly in the Scriptures and by the Fathers and Doctors of the Church since the very earliest times. In the Creed it is expressed by the phrase, "Who for us men and for our salvation came down from Heaven"—a statement which also speaks of the Incarnation.

What the teacher should impress upon the class is that our Lord's atoning sacrifice is of infinite value, and that He shed His Blood for all men, with a real, absolute and unconditional will for their salvation. This universality is expressed by St. Paul in the familiar words, "God, Who has made of one blood all nations of men for to dwell upon the whole earth."

This truth is clearly stated and often implied in Holy Scripture. It is implied in the solemn declaration that God "desireth not the death of a sinner," that Christ "came to seek and to save that which was lost;" and by the explicit statement that Christ came to shed His Blood for all men: the same truth being declared under various forms of expression—that He died for the sins of the "world," "the whole world," "every man," and the like.

These passages can only be understood in their literal and obvious sense, the sense in which the Church has always taught them. Many theologians have tried fruitlessly to interpret them in some sense as suggesting predestination; and such writers as St. Augustine or John Calvin have tried to water down the phrases "all men" as Calvin did, by suggesting that "all" means men of all sorts or ranks. It is strange that learned men could be satisfied with this subterfuge, or even propose it as tolerably plausible; for "men of all ranks," however we may interpret the phrase, can only mean *some* persons, and thus cannot be identical or synonymous with "all."

The plain words of Scripture and of the Creed mean what they say: that Jesus Christ is the Saviour of ALL men, and that there is none outside the bounds of His mercy and of His love. There is a great deal of muddled thinking about this and other doctrines. The "unpardonable sin," the demon of small children and adolescents, the pride of emotional revivalists, is a phrase which is capable of simple interpretation.

The teacher has probably had a discussion of "the unpardonable sin" in class. Most Bible classes discuss it at times, and it always comes up in the question box at a parochial mission. What is meant by this sin is that God never forces a soul to repentance. All repentance must come with the will of the individual: we cannot be converted against our wills. Therefore, if we do not will to be pardoned, if we do not will to be converted and turn, then we are at odds with God. This is not according to His will, but according to our own wills.

For the Church has always taught that Christ is "the Lamb slain from the foundation of the world," and that His death had a retrospective efficacy affording the means of grace and salvation to those who lived before, no less than after His coming; otherwise patriarchs and righteous men of old must have been excluded from the benefits of His atonement.

The results of this doctrine are for the Christians most obvious. The Gospel must be preached "to every creature," for "every creature" is of right the recipient of the Good News. The offers of mercy and salvation must be made unreservedly to all, and the sinner's condemnation is never assigned to his being excluded from the blessings of redemption, but to his own unwillingness to repent and be saved.

This doctrine of the Salvation by Jesus Christ of all men, while it has always been held by the Church, has never been defined in as great detail as some other doctrines. This is what the Anglican Church teaches, for she maintains in the Catechism that the Son of God redeemed "all mankind;" in Article 31 that the offering of Christ was made "for all the sins of the whole world;" and to every communicant is said, "The Body of our Lord Jesus Christ which was given for thee. The Blood . . . which was shed for thee."

As one reads the Scriptures and studies the teachings of the Church one gains a greater understanding of the necessity for this mediation of Jesus Christ. For, as St. Paul says, "As in Adam all die, even so in Christ shall all be made alive." The Church has thought of Jesus Christ in His capacity as Saviour of the world as the Second Adam.

Man, we are told, was given the highest place in the scheme of creation. Although his body was derived from the dust of the earth, he had a higher nature inbreathed by God Himself. Like other creatures, man was given a natural body, but he had also a reasonable soul. And this last was immeasurably superior to any possessed by the animal creation, for the soul that God had made could never die. It was the seat of conscience and reason, of wisdom and invention. But superadded to this was the divine "spirit," by which man was made a partaker of the nature of God. By reason of this gift he was enabled without premeditation to give names to every living thing expressive of its properties and uses, so that "whatsoever Adam called it, that was the name thereof."

It was the possession of this "spirit" which was the connecting link between man and God. Through it divine graces flowed into the human nature, and man was enabled to approach God, as we read in the early chapters of Genesis. And then came the Fall—the interposition of man's will over and against God's will.

With the Fall this gift was lost. In the day man sinned, he died, for he forfeited the Divine "Spirit," and therefore, according to the ancient interpretation of this fact, our first parents fled from before the Face of God, for they were "ashamed." Now man had need of a Mediator, a Saviour; and this need and its partial supply was set forth in all the ordinances of old. Prophets were mediators between God and man; priests, both of the patriarchial and levitical age, were mediators between man and God. The law was ordained by the angels in the hand of a mediator.

A careful reading of the early portions of Genesis, and also the story of Moses, will reveal how God dealt with men. Moses was a mediator between God and the Children of Israel. Aaron was a mediator as to the dealings of the Children of Israel with God. Thus the two sides of the mediatorial office are shown. One side, indeed, was shown in the long line of prophets who spoke to men in God's stead; and the other in the priestly order, which descended from generation to generation, until the One Mediator between God and man, the God-Man, Jesus Christ, the Saviour of the World, appeared on the earth.

The fall of man was the loss of personal union with God, but all that the first man lost was destined to be restored in Christ, Who is the Mediator of the better covenant. In Him the breach which sin occasioned was healed, and the privilege of union with God restored to men.

It was not accidental, then, that this Church long ago selected this "Comfortable Word" to be used by the priest at every Eucharist: "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and He is the Propitiation for our sins."

Questions for Class Discussion.

1. What is a miracle?

2. Is there a distinction between Christ's correcting Zacchaeus and the opening of the eyes of the blind?

3. Name some "blind" people of today.
4. What is "the unpardonable sin?"
5. What is a "mediator?"

January 25, 1942

ST. PAUL'S DAY

THE THIRD SUNDAY AFTER EPIPHANY

JESUS CHRIST: THE REDEEMER

SCRIPTURE:—Ephesians 2:11-16.

TEACHING OUTLINE

This lesson and last week's are both closely related. Last week we discussed the scope of our Lord's office as Saviour and Redeemer. Today we are to think of some details of the work itself. As we have seen, He was the second Adam Who imparts to His children, the members of His Church, the new nature which He had purified by its reunion with the Godhead.

The purpose of His redemptive work may be discussed under several heads.

First, it was to reveal the will of God. For as God, the Mediator spoke more distinctly than the prophets had ever done before—that which He received of the Father He showed to His disciples—His precepts, His exhortations, His explanation of the scheme of redemption, were the divine revelations made to men. As God, He was the Fountain of Truth, and as man, He was enabled to speak to man.

Second, His purpose was to exhibit Himself as a pattern for the imitation of mankind. In exhibiting Himself as a perfect model of righteousness and obedience, He showed by His example what God would have His children be, so that the actions of His life are a rule of imitation for His people.

Third, His purpose was to fulfill all righteousness. His righteousness was not only a perfect example for the imitation of mankind, but it was also an offering to God; as an offering, it was no less a portion of His mediation as man to God since His holy life was an offering up by Him of a sweet savor acceptable to God. It was an offering which no mere man had ever yet been able to present. It represented the obedience which man owes to his Maker, and was typified by the peace-offering under the Mosaic dispensation. It is this obedience which supplies the imperfections of our own, and its merits shared with men make their works acceptable unto God. This righteousness is imparted to mankind through their union with Christ, for as the guilt of the first Adam was transmitted to his posterity, so the righteousness of the Second Adam is handed on to His people.

Fourth, the purpose of the redemption by Jesus Christ was to offer sacrifice for sin. Before man could do works pleasing to God, it was first necessary that atonement should be made for sin. In men, sacrifice for sin must precede the offering of a holy life, but in the case of our Lord the process is reversed. In Him the offering of a holy life preceded the atonement for sin, because He was sinless. His holy life therefore was not only an acceptable offering to God, but it was a preparation for the great priestly act which He performed on the cross. Although the negative holiness of innocence He possessed from the time He was conceived in the womb, yet the positive holiness of righteousness attained a growing perfection, for He was made perfect by the things that He suffered. Both priest and victim were representatives of a perfect humanity. God required expiration for sin, and no other priest and no other victim would have satisfied that claim.

The question arises—and it is worth discussing with the class—"Why God should have required a sacrifice for sin?" The law, it will be remembered was, "The soul that sinneth it shall die," and "without blood there is no remission of sins." The reason of this law has been variously stated. St. Anselm, Archbishop of Canterbury, asserted that it was not fitting that God should forgive sin without punishment; but this view was combatted by later theologians, and it is not sanctioned by the writings of the earlier Fathers.

St. Athanasius, however, grounds the necessity of expiation on that which is beneficial for man. It was beneficial for man that the truth of God's word should be vindicated, that he might learn to trust alike in His promises and His threats. It was beneficial for man that the truth of God's word should be vindicated, that he might learn the enormity of sin from the magnitude of the expiation required and the ransom paid, and that the love and gratitude, inspired by the means of which the sacrifice was provided, should be a fresh inducement to obedience. As "the judicious Hooker," the greatest of later Anglican theologians says, "The world's salvation was, without the incarnation of the Son, a thing impossible; not *simply impossible,* but impossible, it being presupposed that the will of God was no otherwise to have it saved than by the death of His own Son."

In the lesson commentary for the class, the priesthood of Jesus Christ has been mentioned in connection with His work as Redeemer. Now a priest, in scriptural language, is one who offers sacrifice. And since a priest is a mediator in action, and Christ was a Mediator by nature, He was by nature fitted to be a priest. As the Second Adam, He was the representative of the human race, the only one who could offer an acceptable sacrifice, because He alone was without sin. He must be man to offer sacrifice for men, and He must be God, for His consecration consisted in the uniting of the Divine to the Human Nature.

As the priesthood of Christ was the result of the union of the two natures, so, too, was the efficacy of the sacrifice. The sacrifice was none other than the body of the Second Adam, the representative of mankind. It was human, and therefore could be offered for the sins of humanity. It was Divine, and therefore of illimitable extent and transcending value. It was a great modern English theologian, Wilberforce, who wrote: "We may look first to the Divine and then to the human side of His character, and see why this was the only real sacrifice which could be presented to God. For by reason of His Divine Nature had the sacrifice of Himself such intrinsic value, that the representative of mankind could offer it effectually in mediation for our race. For, from Christ's Divinity there flowed such consecrating virtue, as made Him a fitting *Priest,* and such atoning efficacy as made Him a sufficient *Victim.*"

It is true that these phrases of the Creed which have to do with our Lord's work as Saviour and Redeemer bring us into the realm of theology. But the Church gives her children credit for an understanding of these subjects. It was not accidental that, in the service for Confirmation, before the Bishop lays his hands on the candidate, he says the ancient and beautiful prayer for the seven-fold gift of the Holy Spirit to be then bestowed. Of these gifts, five are distinctly mental: "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge . . . . "

Hence we as sinners should seek to understand what is meant by our ransom from the consequences of sin by the humiliation, sufferings, and death of Christ Who is called our Redeemer. In the mediaeval English Litany, by the way, the word Redeemer is translated "again-buyer," as Resurrection is rendered by "again-rising" in the mediaeval English creed.

The idea of redemption is, then, that of buying back from a condition of slavery. That condition has come upon mankind universally by original sin. For both original and actual sin entail titles of obedience to the tempter. It is from such bondage that Christ has redeemed, and is redeeming, sinners, regeneration from original sin and pardon of actual sin being each accorded on account of the ransom which He has paid.

Therefore the idea of redemption contains also that of the claim to the service of the redeemed on the part of their Redeemer. St. Paul says (Romans 6:18): "Being then made free from sin, ye became the servants of righteousness," and (I Cor. 7:22): "He that is called, being free, is the servant of Christ. Ye are bought with a price, be not ye the servants of men."

Questions for Class Discussion.

1. What is the Scriptural meaning of Redemption?
2. How do Christians benefit from the Redemption?
3. What is the difference between the First Adam and the Second Adam?
4. Why should God require a sacrifice for Sin?

February 1, 1942

SEPTUAGESIMA SUNDAY

THE RISEN CHRIST

SCRIPTURE LESSON:—I Cor. 15:1-8.

TEACHING OUTLINE

The Easter Message is important and beautiful, but, as has been said many times, the "Easter Faith" is even more important than the "Easter Message." Which is to state that faith in the living and exalted Lord is more essential than simple acceptance of the facts which the early Christians held to justify the belief. And as the early Christians gained their faith in the living Lord solely from the conviction of the truth of the empty tomb and the Lord's appearances, so if any one should reject these as historical facts he would sooner or later in most cases lose the grasp of the spiritual reality.

What does the Resurrection of our Lord mean to us? What should we teach as to the value of the doctrine for men and women of today? Well, the Lord's resurrection-body was identical with His previous body, yet it had nevertheless undergone a great change. The disciples recognized Him by the marks of the nails and of the spear: the wounds did not disappear.

And yet, the Lord was known only when He willed. St. Luke uses the phrase, "He manifested Himself," and so does St. John. He appeared with a material body which could be handled and could receive food, probably accommodating itself to the needs of the disciples. Still it existed under new conditions, and was free from ordinary bodily limitations. He appeared and disappeared suddenly; He entered their room though the doors were shut.

Here is complete personal identity, along with a great change in the mode of existence. The Lord's Body was now what St. Paul calls "a spiritual body," fitted perfectly for the needs of the spirit, and accommodating itself to them.

This same change is promised to His people: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

The Resurrection of our Lord stands on a completely different footing from that of Lazarus, who was merely restored to ordinary life, eventually to die again. There was nothing analogous in the experience of the Apostles to Christ's Resurrection-life; nothing predisposed them for the forming of a conception of it.

There are four aspects of the doctrinal significance of the Resurrection for our consideration:

One. The Resurrection proved the truth of our Lord's claims, especially His claim to be the Messiah, the Chief, the Son of God, the Saviour and Redeemer. He had foretold that He would be put to death. That was easy for His hearers to understand. It has been done before and would be done again and again. But He also foretold that His death would be succeeded by His Resurrection—"after three days." This was new, and the fulfillment of this astonishing prediction showed His supernatural knowledge and absolute truth; it proved that God's favor rested on Him, and that God had publicly acknowledged Him as justified in all His claims. We quote St. Paul (Romans 1:4): He "was determined to be the Son of God, by the Resurrection."

Two. The Resurrection gives His Death a two-fold value. First of all, the value of His Death depends on its being not the death of a mere man, but the death of the Son of God. His death is the Atonement, and the Atonement comes from God. And next, the Resurrection showed that His Sacrifice was sufficient and accepted; God had acknowledged this. And again we call St. Paul to witness (Romans 4:25): "He was delivered up for our trespasses, and was raised for our justification." That is, He died to atone for the sins which we had committed; He rose to show that this atonement was accomplished. The final words of this last passage of St. Paul may either mean "because we were justified and acquitted"; or "that we might be justified." But this does not affect the main point that the Resurrection shows the efficacy of the Atonement.

Three. The Resurrection brought about our Lord's exaltation, and established Him as living Saviour and Lord, thus giving spiritual life and strength to His people, as we read in the Epistle to the Ephesians: "Which He (God) wrought in Christ, when He raised Him from the dead, and set Him at His own right Hand in the heavenly places, far above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all." The Resurrection is the essential point in His exaltation; the Ascension completes it. He saves His people by His present life as well as by His death. And the strength of the Apostles lay in their sense of His abiding presence and continual help. This is one great reason for the importance attached by them to the Resurrection. The meaning of the Death is "Christ for us"; one great meaning of the Resurrection—and a result of it—is "Christ in us." By reason of this union with Him we are able to count ourselves dead to sin and alive to God, to serve Him with all our powers.

Four. The Resurrection of Jesus Christ is the pledge of our resurrection. This is declared by St. Paul in I Corinthians 15, the beautiful lesson which the Church has selected to indicate her faith and to comfort her children as the priest reads it in the Office for the Burial of the Dead. Here the Apostle maintains that the Resurrection of our Lord, which all Christians admitted, cannot be isolated from our future resurrection, which some denied. His Resurrection is one instance of man's resurrection; to admit it is to admit the possibility of the "resurrection of the dead." And since Jesus Christ is the Head of mankind, His Resurrection is a pledge of ours. He is risen as "the first-fruits of them that are asleep." He is "the firstborn from the dead," and He overcame death not only for Himself, but for His people as well. At His coming our bodies will be fashioned like His glorious body, for the new life which has already filled our spirits shall then quicken our bodies also.

A few words should be added on the nature of the resurrection body. Not only as to the Body of our Lord, but as to our own bodies. St. Paul tells us that it will be a real body, with a true identity, but, though glorified and spiritual, with a substance which must be identical with our earthly body, as is clearly implied by his illustration of the seed and the plant.

The resurrection body, St. Paul adds, will be fashioned like unto Christ's own glorious Body. St. Paul tells us that when Christ shall appear, we shall be like Him, for we shall see Him as He is. In the account of our Lord's transfigured human body, "His face did shine as the sun, and His raiment was white as the light," "as no fuller on earth can whiten them."

And when St. John, in his old age, writing in Patmos, saw the glorified humanity of the Redeemer, he "fell at His feet as dead."

Questions for Class Discussion.

1. Distinguish between St. Paul's "spiritual body" and "earthly body."
2. What is the connection between our resurrection and that of our Lord?
3. Describe some of our Lord's appearances after the Resurrection.

February 8, 1942

SEXAGESIMA SUNDAY

THE ASCENDED LORD

SCRIPTURE LESSON:—Acts 1:1-12.

The Lesson.

St. Luke is the evangelist to whom we are indebted for our direct accounts of the Ascension of our Lord. In his Gospel we have the simple statement that our Lord led the disciples "out as far as to Bethany and He lifted up his hands and blessed them."

In the "Acts of the Apostles" we get a more detailed description of the Ascension.

Like the Resurrection, and the Transfiguration also, the details of the Ascension are shrouded in mystery. For on the Mount of Olives a cloud "received Him out of their sight," and when it was gone, He had disappeared. In the case of the Resurrection, the disciples were permitted to behold Him after He had risen. But on this last occasion the action was different, inasmuch as it was gradual, deliberate, and final, as they were looking. The process could be observed up to a certain point, then no more.

We turn to St. Paul for the profoundest teaching on the Ascension, as on other points of Christian doctrine. In the Epistle to the Philippians (chapter 2), in emphasizing the grace of humility, he refers to our Lord's exaltation, which, he says, was the natural result of the experience of the humiliation through which He had voluntarily passed "Wherefore God hath highly exalted Him, and given Him a Name that is above every name, that at the Name of Jesus every knee should bow." In the fourth chapter of the Epistle to the Ephesians, as he teaches the lesson of unity among believers possessing spiritual endowments strangely varied and unequal, he explains the reason for that inequality by ascribing the gifts to the prodigal generosity of a triumphant conqueror: "When He ascended up on high, He led captivity captive and gave gifts unto men."

The author of the Epistle to the Hebrews places the Resurrection and the Ascension together as one event, with no logical interval between them. He says, "Who then when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." "Christ's absolute exaltation to the highest position of the universe, whether in the suffering of His passion, or by His Resurrection and Ascension, is throughout this epistle made the supreme reason for claiming and holding the allegiance of men, who felt strongly the counter attraction of a conservative appeal for loyalty to Judaism and the old faith. It is, moreover, the Epistle to the Hebrews which tells us that as our High Priest Who has passed into the heavens, Jesus Christ ever liveth to make intercession for us." (F. W. Green).

The Epistles and the early writings of the Fathers of the Church are full of references to the Ascension. These saints knew the truth of the fact, although in the providence of God they did not know the details of the event. Jesus Christ had risen from the dead, had promised that He would go to prepare a place for them that there He would be they might be also. This they believed and taught, and when the Church formed the Creed as the statement of the Faith that had always been held, the phrase, "He ascended into heaven," like all the other articles, was included because it had never been questioned.

The Church, then, has always found a great spiritual meaning in the Ascension—a meaning which, for example, is expressed in a two-fold manner.

First, it is the pledge of the fulfillment of human destiny, in the Person of Jesus Christ, Who was truly human as well as truly divine, mankind has actually reached the goal of all spiritual evolution in heaven, in the fullest and most immediate presence of God and the most intimate communion with Him. And the fact that Jesus Christ, the Man, has already attained this fullness of life is the pledge of our hope that we too may attain it. For this life in heaven is the true life, and, although it is spiritual in contrast to the life on earth, it is not less real, but far more real than the life on earth. For that we were created to inherit, even as our Lord says (St. John 20:17): "I ascend unto My Father and your Father, and to My God and your God."

Second, the Ascension of our Lord is the guarantee of the universal lordship and priesthood of Jesus Christ. Bishop Westcott, one of the great English theologians of the past generation, says: "The Ascension was at once an end and a beginning—the close of one dispensation and the dawn of another. It limits and unites the life of Christ and the life of His Church, or rather, to express the same thought differently, the life of Christ in His humiliation and the life of Christ in glory . . . . It is the Ascension that brings Him Who died and rose again within the reach of every child of man throughout all the ages and throughout all the earth. It makes that to be universal, which was seen to be limited before."

Our Lord claimed—and the claim was always accepted—to be Prophet, Priest and King. These functions belong to Him as man and the Captain of men. During the days of His earthly sojourn they could only be exercised with all the natural limitations of space and time which appertain to human activity on earth. But when He ascended, He entered a sphere where He has exercised them universally, without being subject to any merely material or earthly limitations, through His Holy Spirit. He has been truly pictured as riding through the world, conquering and to conquer, and, as St. Paul says, "to the one a Saviour from death unto death, to the other a Saviour from life unto life."

Thus we are justified in using our poor human terminology in describing this great fact which means so much to mankind. The Incarnation is our assurance that in using about the Ascension, or the Eucharist, or any other mystery of the Catholic faith, the language of space and time, of flesh and blood, we are not distorting the reality or saying anything that is false. Rudimentary and incomplete as the impression may be which we are capable of receiving about divine realities, nevertheless the material means by which the reality is conveyed to us does not distort or misrepresent it, any more than the mechanism of sight distorts the images it conveys of the outside world. We are assured that God can sufficiently reveal His truth to us in terms of human action, because He has revealed His own self to us in human flesh.

As Christians, we must not neglect the Ascension. It is a pity that so few of our Church people make their worship of the Risen Lord continue with their worship of the Ascended Lord. For without the Ascension the Christian faith is an empty husk, an ideal of moral character without force, a merely intellectual conviction. Without the Ascension, the Resurrection would have comparatively small significance if it had been no more than a mere return to life of Jesus, for a longer or shorter space of time.

The Ascension is logical. It is one of the great facts of the spiritual order. Without it, Christianity would end where all other religions have ended—in mere ethical systems. Man's heart is meant for God and for heaven. In heaven is his treasure, for moth and rust will corrupt his earthly accumulations.

"Even though we have known Christ after the flesh," says St. Paul, "yet now we know Him no more." But with our treasure in heaven we have hope and joy and peace, for there "Christ is seated on the right hand of God."

Questions for Class Discussion.

1. What are some of the reasons for the period of "waiting" between the Resurrection and the Ascension?
2. What is the significance of the celebration of the Holy Communion on Ascension Day?
3. Discuss the spiritual meaning of the Ascension.
4. How are Christ's functions as Prophet, Priest and King affected by the Ascension?

February 15, 1942

QUINQUAGESIMA SUNDAY

JESUS CHRIST THE JUDGE OF ALL MEN

SCRIPTURE:—St. Matthew 7:21-23; 25:31-46.

THE LESSON

The teacher may have the class select from their New Testaments at the beginning of the session the various passages indicating our Lord's teaching of His coming to judge the earth, and, as well, the places in the Epistles where the Apostles record the belief of the early Church in this doctrine.

There have been, and there are still, many misconceptions of the Second Coming; and the class may be familiar with modern sects who have curiously misinterpreted or overstressed the subject. But the earnest church man ought to know what the Church teaches.

Several expressions are used in the New Testament. Our Lord's return as Judge is described as a "Parousia" (literally a Coming). This is the regular Greek term for a *royal* visit, and in the Western Church it was latinized into "Adventus", whence our Advent. The word "Apocalypsis," or "Revelation" in English is also used to refer to the day of the Lord when His glory will be fully displayed. And finally, there is the expression "Epiphany", used in the Pastoral Epistles to describe Christ's appearing or manifestation.

It should be noted that the Apostles and other Christians of their time believed this return to be near at hand, and that it would probably take place in their own lifetime. The books of the New Testament, as we have said before,

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were not consciously written for the guidance of future generations. They were in the minds of the writers and the first readers, intended for the present or for the immediate future. And we can see why this first generation was mistaken in their expectation of an immediate return. The Apostles were expressly told that the times and seasons, especially that of the Restoration, would not be revealed to them (Acts 1:7). But since so much had already happened in their lifetime, they and their contemporaries naturally expected that the whole Christian dispensation would be completed in it.

There was a divine purpose in this misunderstanding of the first Christians. This expectation was of great value to them, giving hope, courage and strength. This could not have been unless they had believed the Return to be very near. As a matter of fact, now that so much has taken place since the Ascension, we are naturally inclined to think that things may go on a great deal longer yet. And the repeated failure of the most confident expectations and calculations in the past takes away all confidence in calculations of the present day. We commonly think of our own death, and not of the Lord's Return, as the termination of our life and probation here. This is as natural for us as the opposite was for the early Christians. But we must never ignore the possibility of the Return being near at hand; and we should look forward to it with hope, as they did, since it means the full establishment of God's Kingdom.

We look for the Return and Judgment as a future event. Every great crisis in the history of the world or of the Church, such as the Fall of Jerusalem or the Reformation of the Church, may indeed well be regarded as a coming of Christ. God's judgment may be regarded as visibly at work in the world, but this must not be thought of as superseding the final judgment at the Last Day.

I. The Judgment will be universal. No human being will be excused, for, as the Apostles believed: "it is appointed unto all men once to die, and after that the judgment."

II. One great aspect of the Judgment will be the revelation of character. This comes out in St. Paul's phrase in I Corinthians 4:5: "The Lord will bring to light the hidden things of darkness and make manifest the counsels of the heart." All hypocrisy and self-deception will be swept away, and men will be revealed to themselves and to others as they are already in the sight of God. All hidden sin and all hidden goodness will be brought to light, and the motives which lay behind words and actions will be as clear as the words and actions themselves. Judgment will be according to each man's works, or according to the character shown by his works.

III. The Judgment will take into account a man's opportunities or his want of them. He will not be condemned for not knowing what he could not have known. All disadvantages will be taken into account, as well as all advantages.

It is a good thing that the Church brings the thought of our Lord's Return to us with every Advent; and we, as Christians, ought not, to shrink from the thought of it. This shrinking is due to our sense of being unprepared, or of being content with our present spiritual conditions and worldliness, consciously or unconsciously.

It is not possible for us to say more about our Lord as the Judge of all men than He did or than did the early Church. The words of the Creeds are sufficiently explicit, and their explicitness is due to the fact that almost immediately after Pentecost, and the Message of the Cross was carried to the world, there arose misconceptions. The words with which the Nicene Creed conclude this article are familiar: "Whose kingdom shall have no end." This was introduced to meet heretical views that while the impersonal Word was eternal, the Son was not so, and would, when His work was accomplished, cease to have a direct and distinct personal existence.

We shall have more to say about the Kingdom in a later lesson, but it should be understood that one of the functions of Christ the King is that of Judge. The functions of the Kingdom of the Church militant will one day, as Robertson suggests, in *Regnum Dei,* be "merged in the perfect kingdom of God that God may be all in all."

These functions of our Lord which the Creed so triumphantly states are only in relation to us men. What has been revealed in Holy Scripture and to the Church, what the Creed says, are but a very small part of the functions of the Blessed Trinity. These mutual relations of the Essential Trinity are indeed matters of inference from revelation rather than themselves actually revealed.

There is much to be said for this "reserve" in matters of the Faith. We do not know it all; in fact, we know but a very little. But, says the Church, through the creed, what we do know is fact, fact revealed to us by the Holy Spirit, fact that will keep and support us in our lives here, fact that will be supplemented one day when we behold Him face to face.

This teaching of our Lord's Ascension and His office as judge of all men sets before us a life which is higher than the world and that which belongs to it. As we think of Him Who shall come to be our Judge, let us "seek the things that are above, where Christ is, seated on the right hand of God," and "set our minds on the things that are above, and not on the things that are upon the earth."

Questions for Class Discussion.

1. What is the function of a Judge, as distinct from that of an Advocate?
2. Is there any authority in Scripture for the idea that one may predict the date of the Second Coming?
3. What is the Christians best preparation for the Lord's return?

INTERMEDIATE DEPARTMENT

(Continued from Page 20)

remember that in the present year there are in the United States.....how many men, women and children who wear shoes. Why machinery?

3. Conditions years ago.
4. Making the animals work for us.
5. Our problem different from that of our grand-parents.
6. Would we be any better off without machinery?
7. How about better methods of distribution?

Perhaps God has placed products good for all in widely distant parts of the world so that our needs may teach us the value of cooperation and brotherhood.

General Problem 3.

THE FACTORY.

1. In a sense, the factory has always existed. See the description of the way in which boys learned a trade in the Middle Ages. In a sense all combinations of people working for some one or for some common purpose form a factory. The building is incidental.

2. The personal element. The factory village in which the owner lived in the village and called the men who worked for and with him by their first names.

3. That intimate relationship impossible today owing to numbers. The same true of large schools and colleges and even of large Churches and Sunday Schools.

4. The problem of the organization of people working for a common end so as to retain real personal relationships.

KEY STATEMENTS.

These three statements are intended to sum up the chief points which have been discussed.

THOUGHT QUESTIONS.

In addition to the Thought Questions in the *Quarterly* raise the question of the value of the Church in creating and maintaining personal relationships between persons who otherwise have few contacts.

PRIMARY DEPARTMENT

(Continued from Page 13)

Our Lord Himself showed us that we ought to thank God the Father for His help. How do we do it? We ought never to say a prayer without remembering to thank our Heavenly Father. We thank Him in our prayers at home. We thank Him when we kneel together and pray to Him in His House. And we thank Him in another way. We make our offering of money to tell Him how glad and thankful we are that we belong to His great Family, the Church.

Expression Work.

Memory work. Church knowledge. From this, lead into a discussion of the coming Lenten season. It is the special time when Christian children work hard for God's Family. They offer their money to tell God the Father that they are thankful for belonging to His Family, and that they want others to belong to it. They show God the Father that they love Him by trying to be more like His Son, our Lord. Give the children practical suggestions as to what they can do.

Questions.

Why do you think the Lord Jesus helped people?

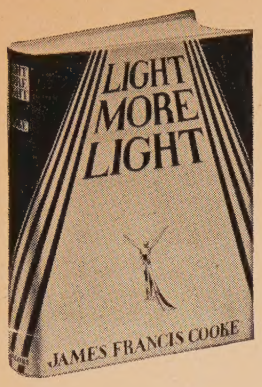
What did the nine men do after our Lord had helped them?

What did the Lord Jesus say to the one man who came back to thank Him?

What did the blind man do after the Lord Jesus had made Him able to see?

For what do you want to thank God the Father?

How can you thank Him?



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